

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, MAY 16, 1907.

NEW SERIES VOL. IX, NO. 20.

Before my words of prayer are said,
I'll try to think to Whom I pray,
I'll close my eyes and bow my head,
And try to mean the words I say.

Popularity gives a pleasant feeling and possibly some material advantage, but a conscience void of offense toward God and toward men is worth a thousandfold more.

Is it a fact that some of the departments and bureaus of our government are being administered by the heads thereof as if they are absolute masters and the people slaves or serfs? It is so reported and charged. It certainly bodes evil, even revolution.

It is Christian-like for a new pastor to "magnify his office" with the good news of the Lord's blessing on his work, but it is in bad form and a little mean to do it so as to seem to deprecate and defame his predecessor.

A new order of revolutionists seem to be ready to begin business in Paris, France. They would disband the army and destroy society. What they propose to give in return is not intimated but we know too well that sheol wouldn't be a "patching" to what would follow.

"Don't run to ears. Be a man not a rabbit." Yes by all means, but don't run all to tongue, be a man and not an ant-eater. But best of all pick your ears, bridle your tongue, and "get a move on you," and be "doers of the word," as well as hearers and talkers and writers.

The "square deal" is always a just "deal" because it is right and has a high place in civic righteousness. But the "round deal" is the "good deal" because it is above measure "rounded up" and more than was required. It has its place in the realm of the saints and angels. "For a righteous man none would die but for a good man some would even dare to die."

A very grievous problem is that one when a church has a member who keeps himself in constant evidence in the church and society and yet has no "good report" of them who are without, for lack of commercial honesty and that too of such a character that there are no absolutely provable specifications. Honest in intention probably but deplorably at fault in action.

We lately heard a man earnestly arguing that one is compelled to be dishonest these days, if he would get on in trade and in the ordinary dealing with men. Now, we do not believe a word of it. God does not have His saints to become rogues in order to earn their living or to get a little extra money. He says "trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

The man who interferes with the fair dispensing of justice is likely to incur the condemnation of most fair-minded people, if indeed he does not attract a few "stones" from those who are resentful. Note how it is with a Catholic priest out West who is threatened with the lash for writing letters to the court judges in the "Spaugh case" in Missouri, and our "much-in-evidence" President and the "Moyer-Haywood case," in Idaho, who is threatened with being left out in the cold at the next presidential election and even with impeachment. If all the workmen unite what then?

It is feared by Mr. Joe Cannon's friends that his advanced age is too much of a handicap for his presidential aspirations, but it strikes us with considerable force that he would be just about the right degree of reaction from the present venturesome and strenuous occupant of that great office. The presidency needs to be set back on the normal lines of the "suggestive" and the "executive" and pulled away from so much interference with the legislative and judicial. What we want is a president pure and simple, and the more simple the more pure.

Dear Father in Heaven, we thank thee for thy love to each boy and girl, and for thy care during each day of the week, and for all thou hast given us; and we thank thee because thou art a friend to little children and we want to please and obey thee each day. Help us to do right and not wrong things and to remember that even if mamma does not see us when we do wrong, God sees and is very sorry. Wilt thou bless each boy and girl and all the papas and mammas and the brothers and sisters in the home. We ask these things for Jesus sake.

The evolution of the artificial eye is a matter of interest. First it was only a patch with the likeness of an eye painted on it, then came a thin silver shell with that same likeness and slipped under the eye lids, after that the porcelain and now the translucent glass, the very image of nature. But after all, like the boasting scientist who signally failed in his confident attempt to "generate life," the eye maker can give his natural and beautifully looking product neither motion or the power of sight. O, vain man know thou that God alone can give life and eye sight.

We wish the Baptists would cultivate the speech of "Canaan" and not that of "Asdod." It always means more and sounds better. Why not say "my meeting" instead of "my appointment?" Then there is "minister" which is far better than "clergyman," and more scriptural. And why, O, why not say "pastor's home" instead of "parsonage," or even "pastorium?" Then too, our ears and heart also appreciates "pastor" as superlatively superior to "bishop." But then, let us use our own nomenclature, and still be a "peculiar people."

The Earl of Hopetown, in Scotland, has an old brass-bound, leather-covered ledger which he prizes very highly.

It belonged to John Hope, the founder of the family, who kept a shop in Edinburgh two hundred years ago.

The first entry in that ledger reads as follows: "O Lord, keep me and this buik honest!"

If every merchant since had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.

The Bible is often put on trial by heathen people and unbelievers in the person of its friends. A thoughtful Japanese gentleman who had read the New Testament very carefully put it thus to the test. Wondering if any one ever lived according to its precepts, he watched all unknown to her a Christian lady on a long journey on the cars and when he had observed her unselfishness, thoughtfulness and consideration for others throughout the long and trying journey. The Bible won and he became a Christian and made the Book his rule of life. What for us?

Doctors know a big lot but they don't know it all. In talking with one of them—a particular friend—the other day, we mentioned favorably a simple remedy for a slight ailment of which he was complaining, when he said half in derision, "yes an old woman's prescription, worth about as much as so much water." We recovered from the drift directly, however, and replied, "yes an old woman's prescription, true enough, but, if it had not been for such prescriptions you yourself would doubtless have been dead thirty years ago." He thought of his mother and replied, "very well said."

Lord, give me the blessing of Jacob—his best blessing—his power to bless!

* * * Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair, down to the pillows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden; send me with a flower of Paradise; send me with a cluster of the grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn!

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have claimed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then shall I have the birthright of the first born; then shall I have the blessing of the mighty God of Jacob,

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At the Grave of Richard Curtis.

The following lines were written by Dr. J. H. Curtis, of Summit, Miss., who lately visited the lonely spot where sleep the remains of his great-grand-father.

One day in the beautiful month of October,

As I stood by the grave of my parental ancestor,

Just as the sun was slowly sinking in the west,

And the evening shadows were thickening about us;

Just as the glistening stars in the heavens above us,

Were chanting their requiem for the day that was gone;

Just as the soft notes of the wild bird's evening lullaby,

Were hushed by the gloom that was gathering around us;

My heart was thrilled with a strange and weird emotion,

As my thoughts wandered back a hundred years or more,

When the scenes and the strife that marked his checkered life

Were being enacted in the wilds of our Commonwealth here.

And while thus standing with thoughts and emotions seasoned with a tear,

My soul was deeply stirred, and inwardly said:

honor to the memory of thy deeds wherever spread!

rough trials and through suffering lay thy unbenten way,

rough tempests and through storms thou dist go,

midst perils and amidst darkness on every side,

With eyes fixed upon Him who bought thee with his blood,

No command, no duty didst thou forgo.

Then thy lowered brow was parched by cruel disease,

companion was near, with loving hands to soothe it;

And when thy soul from earth to Heaven winged its flight,

funeral dirge, no muffled bells proclaimed it,

For unborn generations thou didst hold the torch;

That guides them to that "Beautiful City," out of sight."

That Beautiful," that "Celestial City,"

With its streets of gold,

here thy transomed spirit shall bask in unbroken peace,

here thy trials and sorrows have already ceased,

here thy loved ones shall greet thee in that blessed abode

And thy voice ever be lifted in anthems of praise,

To Him that was slain from the foundation of the world.

Sleep on, thou faithful thou sainted one

sleep on,

thy voice has been hushed upon earth for these many years,

and thy body long returned to its kindred dust,

and thy soul to thy God and Maker who gave it,

thy grave alone! unmarked and unnumbered!

No manse or guard thy last resting place!

No tender flowers brighten thy tenement of clay,

No sweet blossom spreads its fragrance o'er thy desolate mound,

No loving hands about have planted the cypress vine.

But the celestial orbs in their mighty vigil, Shall ever keep watch over thy secluded abode.

Till the mystic Angel standing on sea and shore,

With heavenly voice declares that time shall be no more,

And thy spirit with the redeemed shall dwell,

When suns and stars shall have ceased to shine.

Thrice blessed is thy name, and thy memory ever dear!

In the reminiscences of the Mississippi Association it is related of Richard Curtis that he once spent a night at the house of a certain citizen, and before retiring he held prayer with the family. And for this alone Curtis was imprisoned two weeks.

As a matter of information to the brotherhood it may be stated that Dr. Kinabrew has given us a deed to a square of ground containing the grave, so it will be the property of the denomination.

The committee wish to begin the work of selecting and erecting the monument at as early a day as possible.

T. C. Schilling,
Seey, and Treas. Com.
Magnolia, Miss.

Meridian's New Pastor.

The First Baptist church in Meridian is happy again. The new pastor, Dr. T. J. Shipman, made his first appearance in the pulpit on last Sunday and to say that he made good impressions would be putting it entirely too mildly. He was met by a large and appreciative congregation at each service and if possible exceeded the most sanguine expectations of his eager people. This is saying very much for any man that would take up the role of pastor of our First church after such able, fruitful service as we have been accustomed to have. The preacher and pastor that can take the people with him as our new pastor does in the wake of his predecessor, Dr. R. A. Venable, whom all reckon to be among the ablest and best as well as of the unforgetten and beloved J. W. Bozeman must be a man of no common ability and personal worth. This is saying very much for any man that would take up the role of pastor of our First church after such able, fruitful service.

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all of their hearts and they into his as well. Dr. Shipman is near the middle age and but for his prematurely gray crown would be taken for a young man. He comes to us with the prestige of a noble success in his former pastorate at Roanoke, Va., and with the commendation of many of his former college and Seminary associates. We are sure we have a valuable acquisition to our city ministry and tender him as a fellow worker to the brotherhood of our State as one whom they will, we think, find to be not only worthy of their confidence but a place among the foremost for our Master in all that pertains to His beloved cause and Kingdom.

In love your brother, J. A. H.
Meridian, Apr. 27, 1907.

From the Gulf Coast.

Perhaps a few items from the "Coast region" may be of interest to the brethren of the State as I notice but little mention is made of events occurring here. Our brethren seem to be so busy at work they have little time to write.

Scranton.

I have just heard, with great pleasure, of a fine meeting closed last week at this place conducted by Bro. Swain of Meridian, in which there were 15 additions, ten by letter, five by baptism. The church has been greatly revived, after a season of discord, and is arranging to call a pastor.

Moss Point.

The work here is prospering under the faithful oversight of the consecrated pastor, Rev. C. M. Morris. Recently he, and Bro. H. C. Roberts of Biloxi, held meeting in one of the suburbs of that little city in which there were about 28 conversions, a number of whom will join the mother church. Morris is a power for good wherever he works and his church is moving along all lines of Christian progress.

Biloxi.

Here there has been an infusion of new life into all departments of church work since the coming of the new pastor, a little over a year ago. The prayer meetings have increased four-fold. The Sabbath School more than doubled in interest and attendance. The congregations large and interested. Their contributions to Foreign Missions reached the unparalleled sum of \$112. this year and their beneficence towards other causes has largely increased. The Sunday School under the skillful superintendence of Deacon J. W. Nielson, gives the 3rd Sunday's collection in each month to the Orphanage, which is sufficient for the support of one orphan. Bro. Roberts makes frequent use of the baptism and the church is growing rapidly in numbers.

North Gulfport.

Here Bro. J. L. Finley has been ardently working for the year past. He and his people are proud of their new church which they have recently entered, and which is a monument to their zeal and self-sacrifice.

Rev. J. P. Williams came and helped the pastor in a meeting recently in which twelve new members were added, seven by baptism and five by letter.

The First church, Gulfport, has made a good record this year, the best in its history. The Sunday School, under the faithful direction of its efficient superintendent, Deacon J. K. Millner, has grown to the utmost capacity of our house and would be much larger if we had room. The congregations are also good and would be better

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if we had a larger house. We have received eighty-seven members so far this associational year. Twenty-six of them by baptism. We paid balance of \$640 on pastor's home. Helped the North Gulfport building between four and five hundred dollars, sent \$64 to the famishing Chinese. We support three orphans at our Orphanage and have given so far \$350 to Home and Foreign Missions. Bro. Roberts closed a meeting of ten days with us last Wednesday night which was a "feast of soul" to the Lord's people. He endeared himself more than ever to our church. There were ten additions during the meeting. There have been 197 additions to the church during my pastorate here and we are expecting 100 this associational year. We have the best set of deacons of any church in the State (so the pastor thinks), not a short horn in the whole lot. They love one another and work in perfect harmony, hence our prosperity. Their next move will be to build a new church house—a building that will be an honor to our denomination and an ornament to our rapidly growing, and progressive city.

The Gulf Coast Association will report this year a greater increase both by letter and baptism, and larger gifts to missions and other beneficences than at any other annual meeting in its history, notwithstanding the disastrous storm that swept over us in the fall. God is moving in the midst of his people, for which we are devoutly thankful.

W. C. Grace.

Gulfport, Miss.

Some Reflections on Brother S. E. Tull's

"Mississippi for Mississippians."

Any one knowing Brother Tull must have been both pained and surprised to read from his pen such sentiments as those expressed in his article in the Record of March 28th, under the above caption. My surprise was increased by reading words of commendation in a later issue of the paper by Brother Derrick.

Brother Tull began his article well, by telling of the great men who had gone from the borders of our State; and of the glories of their achievements. Let me say right here, that we will find in his first two paragraphs a very substantial refutation of nearly all that follows in his article.

Brother Tull advocates the pre-empting of all places of honor for, and giving of all places of trust in our denomination to the men among us who have the good fortune to have been born in the State of Mississippi. For instance, he thinks that no one should be elected as a trustee of our college except he be a former student of the school. And that only Mississippians ought to be called to the prominent pulpits of the State. And that they have all the places of honor on the programs of our State meetings assigned to them. And that too, regardless of fitness. He goes so far as to advocate that Secretaries be muzzled in our meetings. He thinks they have entirely too much to say. These men who are supposed to be experts in their lines, if they take Brother Tull's suggestions will hereafter be good, and sit quietly by and learn from the rest of us: the thing they should have been doing all along. He tells us that Dr. Lowrey's toil and sacrifice for Mississippi College has been on account of the sentiment he felt for his Alma Mater. Maybe so, but we believe that Dr. Lowrey would have

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been equally faithful if his lot had been cast anywhere else. And Brother Tull believes Dr. Lowrey by suggesting that he would have been otherwise. After his effort to close the "door of hope" to all the men who have been called of God from other States to Mississippi he says: "I am sure that no one will disjoint my point as to imagine that I have not the proper regard for the imported pastors."

Apply this rule—for no one could call such gross injustice a principle—to some other States, and you can easily discover the folly of it. Suppose Texas had shut out all but her native born, from her councils and places of influence and power. You would send Truett, the Gambrells, the Carrolls and a hundred others of fame and power to the woods, and in so doing you would commit denominational suicide for that State. The same would be true in a measure, with Mississippi if she should follow Brother Tull's suggestion.

Nor do I believe that it has been the "yearning for the broad green pastures on the plains of Texas, or the restful shades of sparkling brooks which make beautiful some less famous State" that has caused men to leave Mississippi. Men in some callings have their "wander-lust" and hear and answer the "call of the wild," but ministers of the Gospel hear God's call and dare not disobey, even though it take them far from home and friends most dear.

Fellowship is not bound by State lines. One of the most attractive things about the brethren of Mississippi is the cordial welcome which they extend to strangers. Another attractive thing about them is that they are free from cliques, and that spirit of exclusion which Brother Tull says he wants to see fostered among them.

Instead of saying: "Mississippi for Mississippians," let us say "Mississippi for the world and the world for Mississippi."

Edward Stubblefield.

Oxford, Miss., April 25, 1907.

Lexington.

We are having the greatest religious stirring our town has seen. Dr. Potts is a great preacher of the word, and has decided gifts for revival work.

Last Friday I baptized 13, five young men and ladies. The meeting continues at this writing (Monday, 29th).

Those who have prayed with us especially for this meeting will rejoice in the great blessings that the Lord has given us. Praise be unto Him for it all.

It was a pleasure to supply for Dr. Potts last Sunday and meet his excellent people at the Central church. A splendid church and a fine pastor doing a great work.

C. T. Kinean.

From Brother Mitchell.

I am improving from a very serious illness—suffered intensely for 10 or 12 days—but in our afflictions there are blessings which we can but see them. But we are so short-sighted and impatient that often we fail to see, though bless the Lord, we may fail to see here but there is a time when we will be enabled to see that all things did work for our good, if we are lovers of the Lord. I have failed to meet my churches in April. This is our mission month. I hope that they have not forgotten to take up the collection for missions. I am serving some good churches—people with whom it is my delight to serve. I had a letter from

Brother Wilkerson of Sparta church today, bringing his and his good wife's contribution to the pastor's salary. I have missed going to their church twice in succession but they have not forgotten me—with their money and words of cheerfulness. Brother Wilkerson is running for county treasurer of Chickasaw county, and I most sincerely hope he will be elected. He is a man with clean hands, clear head and pure heart—a man worthy of any trust. Such men we need in office from bailiff to President of the United States. Our convention will soon meet again, and I hope we will hear the greatest report ever made by all our workers.

I am proud indeed that there are Holy Ghost revivals going on in our homeland—may they continue to spread until they reach every place.

Fraternally,

J. F. Mitchell.

Daney, Miss.

Biloxi.

The Baptist Record—We are still having a good time at the First church. Last Sunday there were seven additions for baptism. This makes fifteen for baptism in the last six weeks. We have just raised and sent to Bro. Rowe, in time to be telegraphed to Richmond, \$112.00 for Foreign Missions, which is nearly one hundred per cent more than the church has given before. The second church of Biloxi is doing nicely under the pastoral care of Rev. Wm. Walker. There have been more than thirty additions in the last two months. Brother Walker baptized eighteen in Back Bay Sunday afternoon in the presence of a great crowd of people. To the two Baptist churches in Biloxi there have been added over fifty in the last three months. We thank God and take courage.

The writer assisted Dr. W. C. Grace at the First church, Gulfport, in a ten days' meeting beginning April 15th. Brother Grace has an excellent church, and the church has one of the best pastors in the State. The pastor and church seem to be much in love with each other, and they are doing a great work in this fast growing city. You might call this church double "first-class," as they intend to pay the expenses of both pastor and wife to the Convention at Richmond. They are needing a house of worship, and will have one worthy of their good pastor and people as soon as they take a notion to build.

Fraternally,

H. C. Roberts.

The criticism is made that those ministers who offer so-called extemporaneous prayers really offer the same prayer each Sabbath morning. Careful reading of prayers expressed in other men's words increases one's power of voicing the longings and aspirations of the hearts of the great congregation. It is difficult to offer prayer in Sunday School so that thoughts and words are intelligible to children. We give a prayer as actually uttered by the teacher of a large primary class in this city.

O Eternal Light, infinitely surpassing all that thou illuminest, let thy brightest beams descend upon my heart and penetrate its inmost recesses! O purify, exhort, enlighten and enliven my spirit, that with all its powers it may adhere to thee in raptures of triumphant joy, for there is no hope nor refuge for me but in thee. O Lord, my God! Amen.

Thomas A. Kempis.

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Statistics.

Various things have been said about sta-
tistics in general. One has said, "Statistics
are dry," another, "Statistics are eloquent."
Both of these statements are true, accord-
ing to the kind of statistics. True Baptist
statistics are always interesting to an in-
telligent, young Baptist. The American
Baptist Year Book has just reached our
desk, and contains too many good and en-
couraging things to be kept within its lids.
It would be a fine thing, if every Baptist
could own a copy; but, as very few will
do so, we will that a small portion of our
space could not be more profitably used
than in giving to our readers some eloquent
figures.

Dr. J. G. Walker is the editor, and is
proving to be a clever statistician. The
work is published by the American Baptist
Publication Society, Philadelphia, Pa. Every
page fairly bristles with choice information.

There are in Mississippi 1,346 regularly
constituted white Baptist churches; 700 or-
dained preachers; with a total membership
of 118,097. Last year we had 8,147 bap-
tisms. During the year closing May 1, 1907,
we gave to Home Missions \$13,490 and to
Foreign Missions \$25,700, aggregating for
both \$39,190. For all purposes, including
some expenses we gave \$383,758.47. Among
colored Baptists in the State there are 2,
117 churches, 1,340 ordained preachers; and
a total membership of 216,763. We have
therefore, a grand total of 334,860 Bap-
tists in the State. There are 4,812,653 reg-
ular Baptists in the United States. There
was a net gain during last year of 103,842.

The total amount of money raised for all
purposes last year by these 4,812,653 Bap-
tists was \$19,821,734.11, a gain over the
previous year of \$1,888,761.35. American
Baptists have on the foreign field 710 mis-
sionaries, exclusive of native workers. Dur-
ing the year 1906, there were 332 ministers
ordained, while 248 deceased, leaving a
net gain of only 84.

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In the whole world, there are 5,736,263
regular Baptists. Of these, North America
has 4,974,014; South America, 4,465; Eu-
rope, 564,670; Asia, 155,969; Africa, 12,743;
Australia, 24,402. There are of all kinds
of Baptists in the United States 5,345,778.

In the United States, there are 4,615,640

members of the Methodist Episcopal church,
and, of all the different kinds of Methodists,
there are 6,568,814. There are 1,379,351
Presbyterians; and including all varieties of
Presbyterians, there are 1,771,787. The
Disciples number 1,264,758, while the Epis-
copalians number 837,073.

The Roman Catholics number 10,879,930.
It must be borne in mind that the above
numbers represent the entire Catholic pop-
ulation of the United States, every man,
woman and child.

There are only 10 more Baptist preachers
on foreign fields than there are in the
State of Mississippi.

The above array of figures fairly glow
with eloquence, suggestion and inspiration.

We are thrilled and encouraged as we
contemplate the wonderful doings of our
God among the nations of the earth. Num-
bers do not tell it all, but surely there is
at least inspiration in large numbers. Now
while we are feasting upon the startling
numbers, may we all grow broader, stronger
and purer with the swiftly passing years,
that they may bear up to the courts above
the record of trophies won to our Christ
through our self-denial and loyal service.

Some Facts About Foreign Missions.

The year just closed has been a great
year in our Foreign Mission work, "far
ahead of any former year." It has not
only been greater in its contributions, but
greater in every way. The contributions
of the Southern Baptist Convention to For-
eign Missions were \$403,811.50, against
\$125,681 in 1897. We have 500 workers on
the field, native and foreign, against 190
ten years ago. We have a total membership
on the foreign field of 14,437, against 4,
324 10 years ago. Last year witnessed
2,239 baptisms, against 660 in 1897. During
the year just closed the Board sent out 21
new missionaries. The secretarial force has
been increased by two men, making four
in all.

The Foreign Mission Journal paid its
own expenses, not drawing on the Board
for a single cent.

Our women raised for foreign missions
\$74,543.77. This is far ahead of any former
year.

Of all that was contributed the past year,
about nine cents on the dollar was used
for expenses in this country and over
ninety cents on the dollar went to the mis-
sionaries. Then it must be remembered
that in the above expense account is included
what was paid for woman's work, for
interest on borrowed money, and for
the cost of the work in the various States.
Take these out and it leaves less than five
cents on the dollar used for expenses of
the Board in Richmond.

And yet there are men in the land who
persist in saying that about 90 per cent is
required for expenses, and that there is
only about 10 per cent that reaches the
South was concerned.

President Johnson stood in the way of
a great party in the North who thirsted for
the last drop of Southern white blood, and
who had resolved to add infamy to a sham-
ful indignity by placing negro heels on
white necks. Hence they brought impeach-
ment proceedings against President John-
son, in the hope of ousting him, and filling
the presidential chair with that uncom-
mising South hater, Senator Wade of Ohio.

On Feb. 24th, 1868, the House of Con-
gress passed an act of impeachment by a
vote of 126 to 42. The Senate organized
itself into a "Court of Impeachment" with
Chief Justice Chase presiding, and a com-
mittee of Congressmen as prosecutors. The
vote was set in the Senate for May 16th.
There were 54 men in the Senate, 36 of
whom were necessary to convict. The day
dawned and they could count only 35.
Only one man in the whole 54 had not ex-
pressed himself—and that was Edmond Gib-
son Ross of Kansas. His vote would save
or destroy the South temporarily. He was
begged, petitioned, urged to tell how he
stood. A large delegation of his constit-
uents called upon him to show his hand,
but he kept his silence.

The court convened. The chief justice
ordered the roll called. Breathless silence
reigned supreme. "Mr. Anthony," called
the clerk, and he arose. Addressing the
Senator, the Chief said: Mr. Senator An-
thony, how say you? Is the respondent,
Andrew Johnson, President of the United
States, guilty or not guilty of a high misde-
meanor as charged in this article?" "Guilty,"
was the answer. On they went with
the roll call, until Senator Ross was reached,
the only man who had not expressed him-
self. He faced the Chief Justice. And in
response to the question of guilt or inno-
cence of the President, without hesitation,
in a deep, calm voice said: "Not Guilty,"
and the impeachment was off; the South
saved.

The Republican storm broke upon Ross.
He was warned under penalty of death not
to ever show his face in Kansas. But he
was too brave a man to be intimidated; and
after serving out his term, went back
home, and later moved to New Mexico,
as Territorial Governor, and then retired
to private life, while the service he ren-
dered his country was unrecognized and
indeed forgotten. The South ought to erect
a monument to the memory of Edmond
Gibson Ross.

May 16, 1907.

May 16, 1907.

Duffy's 1842 Apple Juice.

The above words represent some kind of
a beverage which is put on the market by
the American Fruit Product Co., of Roches-
ter, N. Y. We notice with a degree of pain
and disappointment that the advertisement
of this beverage has recently appeared in
several of our religious papers. It was
offered to us, but we felt that, though we
were in need of money and this was a
good-paying advertisement, yet we could
not take the risk of using it in our paper,
and to that extent sanctioning and recom-
mending this "temperance drink." We say
"take the risk," for we did not then know
nor do we now know that it is an intox-
icant. The advertisement bears three marks,
either one of which always raises suspicion
in our mind, to say nothing of the trio.
Prominently and in the center is a bottle
dressed up in such a style as to serve as
an interrogation point. It really looks like
a danger signal. Its pointings and suggestions
are in the wrong direction. A hint to the wise
should be sufficient. Then the paramount
effort to emphasize this article as
"the ideal temperance drink" increases the
suggestion of danger. It "will not
ferment or become 'hard.'" Who said it
would? And then the almost unfailing
mark that it "is recommended by physi-
cians and endorsed by clergymen." Why is
it not recommended by brewers and sa-
loonists?

We were afraid of it; we are afraid of it
yet, notwithstanding it has found hos-
pitality in the columns of The Central Baptist,
of St. Louis, in Service, the young people's
organ, and third, and most disappoint-
ing of all to us, in the almost invariably
orthodox and safe columns of the Western
Recorder. We had thought that it must
have crept in, eluding the keen eye and
alert acumen of this defender of orthodoxy.
But, when reading in last week's Recorder
Dr. Eaton's very feeble defense of the use
of this questionable advertisement in a re-
ligious journal, we were surprised, dis-
appointed, discouraged. Brethren, you have
in all probability honestly made a mistake.
Now, as hard as it is to do, do like we did
last year when we found out that it was
not the proper and safe thing to advertise
Coca-cola, cut it out and apologize for your
mistake, and thus repair the injury done
as far as possible. This is all you can do
now. We will still love and trust you.

We honestly and freely confess that we
shun and discourage the use of all these
"cold" and "soft" slops, which in the
very nature of things are paving the way for
"hot" and "hard" slops.

The human system does not need such
things. Let us, as God's representatives and
leaders, cut out the unnecessary and hurt-
ful indulgences and be free.

A Real Hero.

At Albuquerque, New Mexico, May 8th,
died a man who was the pivotal figure in
one of the most thrilling, dramatic and dis-
graceful events in the history of the modern
world—a man who was a friend to the
South when she needed one most.

This man was Edmond Gibson Ross, who
was a United States Senator from Kansas,
when President Johnson was tried for
"treason." It was the most momentous
time in American history so far as the
South was concerned.

President Johnson stood in the way of
a great party in the North who thirsted for

THE BAPTIST RECORD.

promptly take up this matter, so small to
each of you, but which in the aggregate
means so much to the paper. The figures
on the right hand upper corner on front
page shows to what date you are paid.

Obituaries and Marriage Notices.

We must be permitted again to call the
attention of our readers to the fact that we
publish free of cost 100 words in obituaries
and 25 words in marriage notices. All words
in excess of these will be 1 cent per word.
We charge nothing on our books on these
two items. If you want more than the
above number of words published, send the
cash with the copy. We cannot publish
excess words until paid for. Do not write
us to send bill to somebody else, or that
you will see it paid. We print such notices
at the very lowest figure, and cannot afford
to wait for payment, or to send out bills.
Count the words. You can do this as well
as we can. Send with the copy 1 cent per
word for every word over 100 for obituaries
and 25 for marriage notices. Do not write
us to cut down to 100 or 25. You
cut it down. You know better than we
what you want to cut out. If you send us
a notice with more words than we print
free and do not put in amount for pay-
ment of excess words do not look for it
to appear in print. Please do not embarrass
us in this matter, but comply with our re-
quest.

The court convened. The chief justice
ordered the roll called. Breathless silence
reigned supreme. "Mr. Anthony," called
the clerk, and he arose. Addressing the
Senator, the Chief said: Mr. Senator An-
thony, how say you? Is the respondent,
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the roll call, until Senator Ross was reached,
the only man who had not expressed him-
self. He faced the Chief Justice. And in
response to the question of guilt or inno-
cence of the President, without hesitation,
in a deep, calm voice said: "Not Guilty,"
and the impeachment was off; the South
saved.

The University of Mississippi will oper-
ate a summer school from June 11th to
July 9th, 1907.

The Sixty-ninth Annual Commencement
of the Judson College will be held May 11
to 15, 1907, in the Alumnae Auditorium.

The old-fashioned theory that insurance
funds are trust funds seems still to obtain
in the Home Life Insurance Company, rep-
resented by Whitten & Kelso, general
agents, Jackson, Miss.

The Sunday School Class that allows it-
self to drift into metaphysical disquisitions
bordering on the "higher criticism," will
make little progress in a systematic and
profitable study of the Scriptures.

Dr. John Watson (Ian MacLaren) died on
the 5th inst. in Mt. Pleasant, Iowa. He was
a Scotchman, but was making a lecture tour
of this country, when death suddenly claim-
ed him. His books are good and much read.

The Sunday School Board is evidently
doing a fine work through its field secre-
taries. The Institute held by them recently
in Jackson made a fine impression and did
much real good. There is a revival of in-
terest in the Sunday School work.

We have just received a neat souvenir of
the Mayfield Sanitarium, 912 Taylor Ave-
nue, St. Louis, Mo. Its property value is
\$108,000; number of patients treated last
year, 1,469, with only 17 deaths. W. H.
Mayfield, president and surgeon-in-charge,
is a son of a Baptist preacher.

We have had recently several inquiries
about the cost of The Annotated Paragraph
Bible, by Dr. Angus. We can furnish this
very valuable work in full sheep binding
for \$7.00 net. This is a Bible and com-
mentary combined with many valuable
helps besides.

In our last issue was a fine account of
the recent meeting held at Shaw. Bro.
Morgan, the pastor, has also sent in an
account of this meeting. As it covers sub-
stantially the grounds covered in our last
issue, we are sure Bro. Morgan will approve
of our leaving it out.

Mr. J. B. Stone from Mississippi College
bore off the first prize in the Intercollegiate
Oratorical Contest, at Columbus, Miss., on
the 10th inst. There were represented in
this contest four of our colleges—Millsaps,
the University, the A. and M. College and
Mississippi College. The first prize was a
gold medal, worth \$50.00. All the speeches
were considered to be of a high order.

Notwithstanding the requisite number of
petitions was secured, the Board of Supervi-
sors of Washington county declined to order
the election. A petition was filed by
the whiskey folks asking that those peti-
tioners who so desired might withdraw their
names after the petition was filed. At-
torneys for the petitioners will appeal to the
circuit court. The same old tricks repeated.

A little incident occurred on Wednesday
in the Convention of the United Daughters
of the Confederacy, in this city, in which
the fact was incidentally brought out that
the veterans in the Soldiers' Home at Beau-
voir, were treated last Christmas to an egg-
nog. Many of the ladies resented the idea.
They were right. Philanthropy and hu-
manity should prevent the administration to
our old soldiers of slow poison.

We are happy to be authorized by Dr.
Mullins to give you the good news that
Mr. Theodore Harris, of Louisville, Ky.,
has just paid into the hands of the Financial
Board of our Seminary the sum of
\$60,000.00 in bonds to be applied to the
endowment fund of the Seminary. The
Seminary does not yet get the income from
this sum, but the money is now in Seminary
hands.

The meeting at Sunnall, conducted by
Evangelist Bamber and his singer, Bro.
Reynolds, closed last Sunday night. The
bad weather and dark nights which con-
tinued through the meeting were greatly
in the way of success, but after all the re-
sults were good. It lasted about ten days,
and there were about 20 additions, besides
great good accomplished in several other
directions. They are now in the Delta at
Ruleville. Evangelist Solomon and his singer,

Special for Preachers.

From Sermon by C. H. Spurgeon.

we would have souls won we must press upon them the truths which God usually blesses. Since I read to you the verse before my text. Here it is: "They spake unto the Grecians, preaching the Lord Jesus and the hand of the Lord was with them." Now, if we do not preach Jesus Christ we shall not see souls saved. There are certain forms of doctrine which condemn themselves by working out their own extinction. Did you ever hear of a minister whose preaching leaned towards Unitarianism but what the congregation sooner or later began to diminish? Though many such preachers have been men of great ability they have not as a rule been able to keep the dead thing on its feet. You shall go into our small towns, and you will find an ancient chapel which was once an Independent, or a Presbyterian, or may be a Baptist chapel, but if you see over the door "Unitarian," you have, as a rule, seen that there is. There is neither much nor congregation worthy of the name; frequently the place is never opened at all, and the grass grows deep on the path to the door. Even when these little places are used, you will generally find that they contain a half dozen nobodies who think themselves everybody as to intellect and culture.

It is a religion of the utmost value to spiders, for those insects are able to spin their webs in the meeting house without fear. Who ever heard, who ever will hear of a Unitarian Whitfield, or a Socinian Moody gathering twenty thousand people to listen to a Christless gospel? It is a phenomenon which never has been seen and never will be. Men's instincts lead them to turn away from a creed which contains so little which can solace the troubled soul.

If we want souls saved we must equally avoid the modern intellectual system in all its phases. "Oh," cries somebody, "you should hear the great Mr. Bombast. It is

— Oh, I cannot tell you what it is, but something very wonderful; it is an intellectual treat." Just so; but how many conversions are wrought by this wonderful display of genius? How many hearts are broken by fine rhetoric? How many broken hearts are healed by philosophy? So far as I have observed, I find that God does not save souls by intellectual treats.

Certain views as to man's future are equally to be kept clear of if you would be the means of conversion. Diminish your ideas of the wrath of God and the terrors of hell, and in that proportion you will diminish the results of your work. I could not conceive of a Bunyan or a Baxter, or any other great soul winner, falling into these new notions, or if he did there would be an end to his success. Other crochets and novelties of doctrine are also to be let alone, for they are not likely to promote your object, but will most probably divert man's attention from the vital point. Dear brothers and sisters, if you want a harvest look well to your seed. Time was when gardeners threw all the little potatoes on one side for seed, and then they had bad crops, but now I have seen them pick out the very best and put them by. "We must have good seed," they say. If I had to sow my fields with wheat I would not take the tail corn. I would grudge no expense

about seed, for it would be a false economy to buy any but the very best. Go preach, teach, and instruct with the best doctrine, even that of God's word; for depend upon it, though the result is not in your hands, yet it very much depends upon what you teach. Oh, eternal and ever blessed Spirit, thy servants into all truth!

Next to this, if you want to win souls for Christ, feel a solemn alarm about them. You cannot make them feel if you do not feel yourself. Believe their danger, believe their helplessness, believe that only Christ can save them, and talk to them as if you meant it. The Holy Spirit will move them by first moving you. If you can rest without their being saved they will rest too; but if you are filled with an agony for them, if you cannot bear that they should be lost, you will soon find that they are uneasy too. I hope you will get into such a state that you will dream about your child or about your hearer perishing for lack of Christ, and will start up at once and begin to cry, "O God, give me converts or I die!" Then you will have converts; there is no fear about that. God does not send travail pangs to his servants without causing them to abound in spiritual children. There will be new births to God when you are agonizing for them.

But let me add, there must be much prayer. I delight to be at prayer-meetings where the brethren will not let the Lord go except he bless them, when a brother prays, choking as he speaks, tears rolling down his cheeks, as he pleads with God to have mercy on the sons of men. I am always certain that sinners are ordained to be blessed when I see saints thus compelled to plead with God for them. In your closets alone, at your family altars, be importunate, and the hand of the Lord must and will be with you. Cry aloud and spare not, plead as for your lives, and bring forth your strong arguments, for only by prevailing with God will you be enabled to prevail with men.

Ordination of Prof. Thixton.

On Saturday, April 27, 1907, the Border Springs Baptist church, Lowndes county, Miss., convened in conference for the purpose of ordaining Prof. James David Thixton, principal of Caledonia High School, to the full work of the Gospel Ministry. Bro. W. M. Reese was elected moderator of the Conference and Bro. A. L. Harrington led us in prayer.

Eld. W. A. Hewitt, pastor of the First Baptist church, Columbus, Miss., and Eld. Roy Chandler, pastor of S. E. Baptist church, Columbus, and Eld. W. M. Reese, pastor of the church at Pheba, Miss., were present, by invitation of the church, to act as a Presbytery, of which Eld. W. M. Reese was made moderator. Bro. A. L. Harrington was appointed to represent the church as spokesman.

The Presbytery being organized and ready for business, Bro. Harrington presented, on behalf of the church, Bro. James D. Thixton as a candidate for ordination. The moderator read I. Timothy 3:1-7 and Titus 1:5-9, and asked if the church regarded the candidate as possessing the qualifications required by the Scriptures read.

Bro. Harrington replied for the church in the affirmative. The examination of the candidate was then conducted by Eld. W. A. Hewitt. At its conclusion, the church voted the examination satisfactory and authorized the Presbytery to proceed with the

ordination. Bro. W. A. Hewitt then preached the ordination sermon and Bro. Roy Chandler led in the ordaining prayer, which was followed by the laying on of the hands of the Presbytery. Bro. W. M. Reese then presented the Bible and delivered the charge to the candidate and also to the church. The hand of fellowship was now extended by the Presbytery and the church to Bro. and Sister Thixton, bidding them Godspeed in their great life work. The benediction was pronounced by Bro. Thixton.

W. M. Reese, Moderator,

J. M. Dodson, Church Clerk.

Note—Bro. J. D. Thixton came to our State from Missouri, about two years ago, to take charge of the High School at Caledonia. At the instance of the writer, then his pastor, he was licensed by Border Springs church in October last and has since supplied the pulpit of the church. Bro. Thixton is an intelligent, cultivated, pious Christian gentleman, a teacher of marked ability and success, and a preacher of fine promise. Sister Thixton is a model Christian woman. Under God's blessing, we confidently expect glorious results to follow their labors for the Master. May the Lord graciously bless them.

W. M. Reese.

Perseverance of the Saints.

By D. W. Bosdell.

This is a subject upon which the Apostles and early Christian writers dwelt often and with apparent delight, while it is seldom mentioned by the minister of this day. They received great comfort from meditating upon its truths and it should be a source of strength to all of God's people.

I. Negatively considered—can man fall from grace? Is it spiritually probable that the saved will fall away and be eternally lost? Is there a spiritual possibility for a person once saved to fall away and be eternally lost? I affirm that it is not and base such an affirmation upon what I conceive to be clearly enunciated Gospel principles. The Word of God is a book of principles, and not always at specific commands.

All knowledge is gained through one of two avenues, viz: Experience or the words of some one. Experience can teach us nothing here, either for or against the proposition.

Experience can not prove that a person once saved was ever afterwards lost,

or that a person lost had ever been saved prior to that time. So, experience can not be of service on this question. The words of man can add nothing to our knowledge.

If man says he once was saved but now is lost, who can afford to believe him? Who knows but that he was deluded the day when he thought he was saved or now when he asserts he is lost. Only God knows the actual existences in the heart of man. The words of man can prove nothing or add to our knowledge upon this subject. We must go to the word of God for all we know about it and rest it all with Him. There are teachings in the New Testament based upon three principles, each of which oppose the claim that the saved man can fall from grace.

1. The saved life is eternal life. Paul in his Epistle to the Romans (chap. 21:18; 8:39) gives to the world an exposition of the divine life in man. This is Paul's idea of the saved life: "It is no longer I that live but Christ that liveth in me." And this can be easily read out of all of his Epistles. If the saved life is a union with the

Divine then of necessity it is eternal. It is so recognized and stated everywhere in the New Testament (John 3:16-36; Rom. 6:23; John 10:28). Hence, the saved life is an eternal life.

2. The saved life is designated by the figure of a new birth (John 3:1-8). While this figure is not always used the principle of a new creation—new delivery—new life—is taught throughout the New Testament. There is no provision in nature for a second natural birth by virtue of the absence of such a provision; the thought of such a thing is precluded. In grace as in nature, there is no provision for a second spiritual birth. This fact should preclude the thought of the possibility of such a thing. Still, every one who believes in falling from grace, believes that it is possible for the fallen to be saved again and that without one hint from God's word upon which to base such a belief.

3. The saved life is referred to in the New Testament as something committed to Christ against that day. 1st He is spoken of as the Good Shepherd to whom we as sheep are committed (John 10:1-8). Why will a shepherd ever lose a sheep? It is the want of care for the sheep; or, unfaithfulness to the sheep; or, inability to protect the sheep against the enemy. Neither of these charges will ever be brought against our Lord at the last day. 2nd. He is referred to as our Great High Priest and as such our surety. Not that He will make intercession for us every time we commit a sin, but He is there interceding and as such our surety (Rom. 8:34; Heb. 7:24-28; I. John 2:1). Consequently considered from a negative point of view, there appears no spiritual probability or even possibility of a redeemed soul being lost eternally.

II. There is a positive side to this question and when we consider that it becomes a consolation to all of God's people. Not going into the Old Testament for witnesses and their testimony on this question, we turn to the New Testament. We here find our Lord's own words (John 6:39; 10:28; 14:19; Rom. 5:10; Jude 24:25). Paul never wrote an Epistle that he did not state or imply this for the comfort of the Christians (I. Thess. 5:23-24; I. Cor. 1:8; Rom. 8:34). In Divine revelation the preservation of the saints seems to be connected with—

1. The stability of God's purpose. The Christian sees in the Trinity certain purposes of grace touching man—"the covenant, certain and unchangeable purpose of the whole Godhead, both in establishing the means and securing the end of his eternal salvation." The means are equal to the ends and the ends must be the result of the means. The agents are Divine and cannot be mistaken in their views or disappointed in their purposes. "Jehovah who fainteth not neither is weary," "is engaged by an everlasting covenant, to create, recover and preserve the souls of His people." He has foreseen all the difficulties to be encountered in the task and has provided the means to overcome them. Hence, the safety of God's people is connected with the stability of the purposes of the Trinity.

2. The efficacy of the Son's mediation. He is our mediator (I. Tim. 2:5). The efficacy of His mediation depends upon His sufficiency in reconciliation and intercession. The sufficiency of the Son to reconcile is everywhere attested in the salvation of souls. The safety of the saved depends upon His intercessions largely. Hence, Paul gives as the basis and reason for the

perseverance of the people of God (Rom. 8:34).

ing themselves of the glorious opportunity and privilege of feeding from the laden table set before them by their blessed Lord.

May God speed the day when those whose hearts have been cleansed by the blood of Christ, will linger long at his shrine for strength and direction in this glorious work.

Some times we hear the expression, my field is so hard and I am not equal to this task, so the next best thing to do is to hunt another place and let some one else bear the burden.

Looking at the field from a human viewpoint every place is hard; but if we will look from God's standpoint all are easy.

Constant communion with the Father will make hard work easy.

The light we get through prayer will chase every shadow away from our place of labor and give us a willing mind and joyful heart.

The places that look dark and gloomy to us while standing on our feet will shine above the brightness of the sun while on our knees.

The minister who neglects to pray six days in the week will have a sad experience on the seventh.

Those who attend the house of God on Sunday and depart without feeling stronger and better fitted to meet the conflicts of life can evidently find the reason for this in the neglect of prayer.

A sermon preached by one of the weakest of God's servants is sweet to those who pray for him.

There is not anything more helpful to a pastor than to know his people are blessing a throne of grace in his behalf.

Dear men and women of God pray for your pastor. Let him know you are speaking to God while he talks to the people.

If you have never tried it try it next Sunday. Your pastor will preach better to you. The membership of your church will become stronger and sinners will be converted unto God.

May God impress all his people to pray.

S. W. Spokes.

Prayer.

To pray is, beyond question, one of the greatest privileges offered a Christian.

Children of God crave and seek communion and constant fellowship with their Father.

Prayer is a means of growth. Prayer is the way by which we approach the Master's table. Communing with God is feeding our souls on Heaven's food. Christian people can see and feel the need of this. The more we pray the more we recognize its vast importance.

Some people claim that it is useless to pray as God has a fixed plan and purpose and that he can not change them and remain God, even though he would.

We readily grant that God has a fixed plan and purpose. We claim this does not interfere with the difficulties to be encountered in the task and has provided the means to overcome them. Hence, the safety of God's people is connected with the stability of the purposes of the Trinity.

Let's look at it this way. God has many times both by precept and example taught us to pray. Mat. 6:6-13, Jno. 17. This being true prayer must be a part of his plan. Now if prayer is a part of his plan when we pray instead of asking him to change any part of his plan we are assisting in carrying it out.

Many passages could be cited on this point but we deem the above sufficient for any candid mind.

It is a sad and deplorable fact that a great many of God's children are not avail-

(Written by Helen Jackson ("H. H.") four days before her death.)

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work just begun.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders give.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast,
Let me, repentant, work for thee!

Lord, support me all day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and my work is done. Then in thy mercy grant me a safe lodging, and a holy rest, and peace at the last. Amen.

THE BAPTIST RECORD.

News in the Circle.

Martin Ball.

The First church at Columbus, after consultation with the architect, has decided to build a \$30,000 house. It was not possible to remodel the old building satisfactorily.

The church at Johnson City, Tenn., is arranging to erect a \$20,000 house of worship. All modern equipments.

The Alabama Baptist gives two pages to the pictures of the speakers to be present at the Encampment at East Lake in June. In the main everyone recognizes our best B. P. U. workers. Most of them Alabama Baptists.

The Western Recorder says: "There are 15 Baptist churches in Washington City, with an aggregate membership of 6,644." The saloons ought to feel the religious influence of such a company.

The Seminary Missionary Society, Louisville, Ky., contributed to missions during the year just gone \$1,005.63. These young teachers have their hearts in the matter.

The Mansions Ford church, Georgia, has set apart Bro. W. B. James to the full work of the Gospel ministry and the Mt. Vernon church ordained Bro. J. F. Patillo to the same work.

Rev. U. S. Thomas, pastor at Jonesboro, Ark., has just closed a splendid meeting with the church at Harrisburg, same State. The church much revived and 25 added to the membership.

Rev. A. R. Love has resigned at Henderson, N. C., to accept the charge of the church at Petersburg, Va. Bro. Love has done a great work in Henderson.

In eight days there were over 1,000 professions of faith in the meeting at Petersburg, Va., conducted by Evangelist Geo. C. Cates. Business houses all close for the day meetings.

Dr. Fred Hale is having marvelous success in his work with the First church Wilmington, N. C. 500 have joined the church during his three years' pastorate and the contributions to missions increased from \$250 to \$2,300.

Dr. J. S. Weaver, of Louisville, Ky., pastor of the Chestnut St. church 42 years, was presented with a fine golden oak table, by the General Ministers' Conference, of that city. A compliment worthily bestowed.

Rev. F. F. Gibson, Ft. Smith, Ark., recently assisted J. J. Hurt in a meeting at Conway, Ark. Forty-three united with the church by experience and baptism.

Dr. A. J. Barton, Texarkana, Ark., has been called to and accepted the First church Nacogdoches, Texas. This is one of the most important fields in the Southern Baptist Convention.

The First Baptist church, Dallas, Texas, gave \$10,000 to missions last year. Dr. G. W. True is pastor. The church is arranging to spend \$60,000 in improvements on the meeting house.

A woman in Nebraska sued a saloon for \$5,000 for the death of her husband. Her claim was that whiskey killed him. She gained the suit.

THE BAPTIST RECORD.

May 16, 1907.

Dr. B. F. Riley of Texas—a prominent Baptist minister—has been elected superintendent of the Anti-Saloon League of Texas. In that State, with 240 counties, 200 are under the control of local option.

The church at Johnson City, Tenn., is arranging to erect a \$20,000 house of worship. All modern equipments.

The walls of the church building at Winona are rapidly going up. The house is being erected on the prettiest and most accessible lot in the town.

It is stated that in Kansas there are 37 counties in which there is not a prisoner in jail. No whiskey is sold in these counties.

Dr. J. B. Gambrell, in a splendid article in The Baptist Standard, says that the average Baptist takes no stock in Easter, he believes in the meat of things and is a good judge of preaching, and when fads prevail he is in his right place. Amen!

Rev. Geo. W. Baines resigns at Alpine, Texas, to accept a position in the San Marcos Academy and will be associated with Dr. J. M. Carroll in his great educational work.

Rev. Water L. Evans has accepted the unanimous call of the church at Purell, I. T. He is a great preacher and enters a fine field of labor.

Rev. D. B. Allen, of Kaufman, Texas, is chairman of the Committee on Athletics and games for the Texas Encampment at Palacios. Bro. Allen is a Mississippian and the doors are open for his return.

Rev. C. L. Skinner, Russellville, Ky., accepts the unanimous hearty call to the care of the church at Huntingdon, Tenn.

Rev. W. D. Hubbard, Troy, Ala., resigns the charge of the church, and accepts the call of the State Board to become State Evangelist.

Rev. C. L. Fowler, student at Newton Theological Seminary, Georgetown, Mass., accepts the call to the church at Clinton, S. C.

Evangelist W. H. Sledge, of the Home Board, has just assisted Pastor C. W. Alexander, De Ridder, La., in a good meeting. 57 added by baptism.

The city of Pine Bluff, Ark., Rev. Ross Moore pastor, has been thoroughly stirred by a gracious revival. Rev. W. L. Walker, Atlanta, Ga., did the preaching. 51 added by baptism—over 100 professions.

Rev. A. J. Frestoe, Norfolk, Va., assisted Pastor J. F. Vines in a meeting at Elizabeth, N. C., which resulted in 80 professions and the church thoroughly awakened.

A good meeting has just closed at Arcadia, Fla. Pastor B. M. Robertson was assisted by Rev. Percy G. Elsom of North Carolina. 80 joined the church.

In a meeting held in Fairmont, Va., by Evangelist J. J. Wicker, the town became so moved that the saloons closed for the day services along with other business houses. What next?

May 16, 1907.

THE BAPTIST RECORD.

"The Evolution of Modern Missions; or the Reward of His Suffering."

By W. Alex. Jordan.

No. 1.

Text: "If we suffer we shall also reign with him," 2 Tim. 2:12.

1. Christ suffered the just for the unjust. What He endured for us may be summarized thus: Mental Agony, Physical and Spiritual, Death. Ours was a spiritual death; His must not be less, if we are to have spiritual life. Death is not annihilation, but separation. We were utterly separated from God. If Jesus had the power to die, He had the power to die as He chose. He chose spiritual death—temporary separation from His Father—that he might reach us. "My God why hast thou forsaken me," was his cry. This temporary separation was equivalent to our ultimate separation from God which wholly satisfied every demand of the law. Then God could be just and justify the ungodly who believed on His Son.

If Jesus thus suffered for the unjust, Himself being just, we should suffer for the Just, ourselves being unjust. If He has done so much for us, what should we not do for Him? We should therefore,

2. Attempts Great Things for Him, who has done great things for us.

If our effort in missions is to be commensurate with the greatness of the task, our conceptions must be quickened by the Master's assertion that "the field is the world;" and our souls must be enlarged by the fact that "God so loved the world as to give His son to save it;" and our consciences must be awakened by our Master's call to duty when He says "Go into all the world with the Gospel." The world is the field; Jesus died for the world; we are to go into all this world and tell about Jesus.

Preach the Gospel to every creature—what a task. If the whole race were to form a single column one foot and a half to the individual, it would be 400,000 miles in length, or 16 times around the globe. If this same column should begin a line of march, marching 12 hours per day, including Sunday, it would take it 50 years to pass a single point.

This generation must preach the Gospel to this generation, if it ever hears it, for neither the one that is past, nor the one to come, can do it.

3. Modern Missions in the Light of Facts.

Modern missions is the great awakening or revival of aggressive Christianity, after the reformation, led by William Carey. The term "Modern Missions" may mislead. The church has been missionary from its organization, if not in fact, in spirit. The first command was to "go to the lost sheep of the house of Israel." Paul and Barnabas, when they had preached to the Jews who judged themselves unworthy of every lasting life, turned to the Gentiles. When Jesus was about to ascend to the Father, he gave the enlarged commission "go into all the world." This was done by the early churches. The Gospel was preached in every province of the Roman Empire, the then known world. To determine the force of the phrase "Modern Missions" let us do a little historical tracing.

Soon after the Apostles died and the church was launched on its world-wide mission, a series of Pagan persecutions began which put the churches of Christ to the defensive. Cardinal Gibbons claims these persecutions

were against the Catholic church. On page 73, in "Faith of our Fathers," he says: "From the day of Pentecost till the victory of Constantine the Great, over Maxentius, embracing a period of about 280 years, the church underwent a series of the persecutions unparalleled for atrocity in the annals of history." However true the historical statement contained here, it is wholly gratuitous for the learned Cardinal to claim such persecution against the Catholic church which had no existence in fact up to this time. Continuing he says: "And yet pagan Rome, before whose standard the mightiest nations quailed, was unable to crush the infant church or arrest her progress. In a short time we find the colossal Empire going to pieces and the Head of the Catholic church dispensing laws to Christendom, etc."

4. Devotional service twice a day led by men of intellectual and spiritual power.

5. The afternoons spent in rest and recreation, which will give you a fine chance to "digest" what you eat and what you hear; also an opportunity to mingle with your brethren and friends, and broaden your acquaintance and "fellowship."

6. The keynote of the meeting will be soul-winning and it will ring with evangelism from beginning to end. Is your heart burning within you with a desire to win souls to Christ? I profoundly believe that you could scarcely adopt a plan that would increase your power in that line more than to attend this meeting just at the opening of the summer soul-winning campaigns.

Your brother,
B. G. Lowrey.

One of the most intelligent Baptists in Mississippi said this: "I got to the Encampment last year for only about half the time, but it was worth twice as much as any Southern Baptist Convention I ever attended. At the Conventions we hear leading brethren talk on important questions; but it is generally done in limited time and on short notice. There I heard some of the very strongest men in our denomination with full time to deliver their very best thought on subjects to which they had given close study."

Instinctively and inherently we are inclined to cheer the one who comes out ahead. It occurs to us that there would be no harm done to yield now to this feeling. Texas is the banner State in the amount given to Home Missions—\$58,283.06—and the banner State in the amount given to Home and Foreign Missions combined—\$95,393.06. Georgia led all the States in the amount contributed to Foreign Missions—\$95,142.82. Texas only has the advantage of \$252.24 on the two. It may be, however, that other States not giving half as much as these in actual amount, did as well or possibly better in proportion to resources.

The fire insurance companies have given out the statement that the year 1906 was the most disastrous to insurance companies in the history of fire insurance. The conflagration in San Francisco is the principal cause of this fact. The loss there in round numbers was the startling sum of \$350,000,000, of which 243 insurance companies lost in the aggregate \$175,508,530. This fire cost the insurance companies not only every dollar they have made out of underwriting since 1860, but the enormous sum of \$79,708,174 besides. This fire alone caused 20 companies to suspend business. Some of these have resumed business.

Here are some of the attractions:

1. Every day, some discussion and actual demonstration along the various lines of B. Y. P. U. work—and study courses. Work conducted by such efficient workers as W. M. Whittington of Greenwood, Clinton Thompson of Ossyka, Miss Mary Mayo

TO CURE ECZEMA.

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

truth, and thirty or forty thousand native Christians, men and women. Many of these native Christians might have escaped with their lives if they had simply said: "We will give up Christianity and have nothing more to do with it." But no, they said to the furious mob: "Yes, we are Christians; we love Jesus more than we love life and all beings." They committed their souls to Jesus' care, they sang his praises, and they suffered themselves to be literally hacked in pieces, to be speared, to be beheaded, to be burned at the stake. Do you want any stronger evidence than that? Could we have done better than that? A nation and a people that will produce such heroes—not one or two, but thousands and thousands—surely there is a great future for such a people! Has God spared that nation all these centuries without some great purpose to accomplish? And now shall we be neglectful of the opportunity before us? A million or two of dollars now invested there in educational work, in helping to train the teachers, will be money invested that will bear an abundant interest.

When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God there is still open to you this sacred possibility, to show God; for it is the love and kindness of human hearts through which the Divine reality comes home to men, whether they name it or not. Let this thought, then stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—George S. Me-miad.

Beginning on Thursday April 28th, there will be a great missionary conference held at Shanghai, China, celebrating one hundred years of Protestant missions in that country. Seventy-one missionary organizations will be represented.

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Mrs. Eddy's Many Titles.

Ben Cox.

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During the Boxer uprising one hundred and eighty-eight missions, including their families and children, were martyrs to the

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Girls Lose Their Health.

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To Overcome a Trouble Which Threatened
to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

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The Timber Supply.

At present but one-fifth of the total forest area of the United States is embraced in National Forests. The remaining four-fifths have already passed or are most likely to pass into private hands. The average acre of the trees felled for lumber this year is not less than 150 years. In other words, if he is to secure a second crop of trees of the same size, the lumberman or private forest owner must wait, say, at least one hundred years for the second crop to grow. As a rule, such long-time investments as this waiting would involve do not commend themselves to business men who are accustomed to quick returns. But the States and the Nation can look much farther ahead. The larger, then, the area of National and State control over woodlands, the greater is the likelihood that the forests of the country will be kept permanently productive.

These are some of the remarkable statements made in Circular 97 of the Forest Service, which deals with the timber supply of the United States and reviews the stumpage estimates made by all the important authorities. A study of the circular must lead directly to the conclusion that the rate at which forest products in the United States have been and are being consumed is far too lavish, and that only one result can follow unless steps are promptly taken to prevent waste in use and to increase the growth rate of every acre of forest in the United States. This result is a timber famine. This country is today in the same position with regard to forest resources as was Germany 150 years ago. During this period of 150 years such German States as Saxony and Prussia, particularly the latter, have applied a policy of government control and regulation which has immensely increased the productivity of their forests. The same policy will achieve even better results in the United States because we have the advantage of all the lessons which Europe has learned and paid for in the course of a century of theory and practice.

Lest it might be assumed that the rapid and gaining depletion of American forest resources is sufficiently accounted for by the increase of population, it is pointed out in the circular that the increase in population since 1880 is barely more than half the increase in lumber cut in the same period. Two areas supplying timber have already reached and passed their maximum production—the Northeastern States in 1870 and the Lake States in 1890. Today the Southern States which cut yellow pine amounting to one-third the total annual lumber cut of the country, are undoubtedly near their maximum. The Pacific States will soon take the ascendancy. The State of Washington within a few years has come to the front and now ranks first of all individual States in volume of cut.

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WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE
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In 1807 the London Missionary Society sent out Rev. Robert Morrison, who located at Canton, China, just one hundred years ago. In the great gathering at Shanghai, commemorating this event, all Christian denominations will take part.

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Is thy curse of comfort wasting?
Rise and share it with another,
And through all the years of
famine,
It shall serve thee and thy brother.
Is thy burden hard and heavy?
Do thy steps drag heavily?
Help to bear thy brother's bur-
den;

God will hear both it and thee.
—Elizabeth Charles.

When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God there is still open to you this sacred possibility, to show God; for it is the love and kindness of human hearts through which the Divine reality comes home to men, whether they name it or not. Let this thought, then stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—George S. Meemian.

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What kind of Christians do they make? What is the result of mission work? In the last six years, since the Boxer uprising, 50,000 new converts have been added to the Christian church in China, more than in the first sixty years of missionary work in that land. At the same rate of increase, another fifty years will give us millions of converts in China. But God does not work by man's arithmetic. I feel that if God's people of every name, in this land and in every Christian land, are obedient to the command of the Saviour to go forth and preach the word of God to every creature, by the blessing of God in fifty years that land, and every land, may be won for Christ.

During the Boxer uprising one hundred and eighty-eight missionaries, including their families and children, were martyrs to the

The Timber Supply.

Every person in the United States is using over six times as much wood as he would use if he were in Europe. The country as a whole consumes every year between three and four times more wood than all of the forests of the United States grow in the meantime. The average acre of forest lays up a store of only 10 cubic feet annually, whereas it ought to be laying up at least 30 cubic feet in order to furnish the products taken out of it. Since 1880 more than 700,000,000 feet of timber have been cut for lumber alone, including 80,000,000 feet of coniferous timber in excess of the total coniferous stumpage estimate of the Census in 1880.

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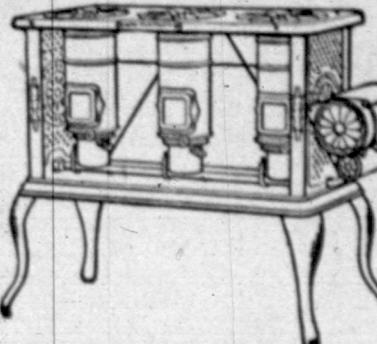
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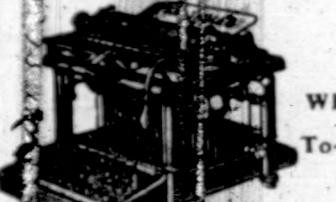
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The Home.

Not for Long

Weep not over crosses—
Sorrow's not for long;
Never heed your losses;
Life's a battle song!

March in England.

The cock is crowing,
The stream is flowing,
The small birds' twitter,
The lake doth glitter,
The green field sleeps in the sun;

The oldest and youngest
Are at work with the strongest;

The cattle are grazing,
Their heads never raising;

There are forty feeding like one!

Like an army defeated,
The snow hath retreated,

And now doth fare ill,
On top of the hill;

The plough-boy is whooping-anon;
anon;

There's joy in the mountains;
There's life in the fountains;

Small clouds are sailing,
Blue sky prevailing;

The rain is over and gone!

—Wordsworth.

want because it is cheap.

Pride costs more than hunger,
thirst and cold.

We seldom repent of having
eaten too little.

Nothing is troublesome that
we do willingly.

How much pain the evils have
cost us that have never happened.

Take things always by the
smooth handle.

When angry, count ten before
you speak; if very angry, count
a hundred.

The Right Word.

A small, frail-looking woman,
followed by two young men of
more robust fiber, although closely
resembling her, hurried up to a
gatekeeper in the Grand Central
Station.

"Does the train from Gresham
come in here?" she asked, anxi-
ously.

When the right gate was found
there were still thirty minutes to
spare.

"Better go inside, Letty, and
rest," suggested one of the broth-
ers.

But Letty would not leave the
gate. Her two brothers looked
significantly at each other, and
let her have her way. They took
turns in carrying the baby up
and down.

Long before the train came the
conversation revealed the situa-
tion. They were here to meet
Letty's husband, who six months
ago had gone away because of
supposed irreconcilable differ-
ences between himself and his wife.
But the relations on both sides
had arranged a peace. He was
returning—the broken home was
restored.

"It was Jim's fault in the be-
ginning," repeated the little woman,
after asking her brother again
to look at his watch. She was
becoming more and more nervous.

It was easy to guess at the
differences that had undermined
this home. Excellent qualities
were revealed in the young wife's
face. Although of a nervous tem-
perament, she was no shrew. But,
evidently, she had a habit of im-
parting "pieces of her mind!"
She was capable of love, but one
of those who stickle for a
"point," while deeper conse-
quences go unnoticed. Had the
sad months past taught her the
larger wisdom of life?

"It was Jim's fault at first—I
stand just as firm as ever," she
repeated, the tears in her eyes
contrasting curiously with her
words. "But for baby's sake I'll
try it."

She must make her brothers
understand that consenting to
live again with Jim did not in-
volve yielding her original point!

"I shall tell him so—the first
thing!"

The brothers looked into each
other's eyes doubtfully. Would
Never buy what you don't there be a scene!

To make Ice Cream in 10 min-
utes for 1 cent a plate. Stir
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into a quart of milk and freeze, without
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Lv. Hattiesburg 10:35 a m - 7:25 p m

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To the brother's relief, the
train finally came. One held the
baby, leaving Letty free to tell
Jim!

In the long line of passengers
moving toward the gate a big
fellow loomed up whose blue eyes
searched vaguely. Suddenly he
made a rush forward.

The little woman's face lighted
up and grew beautiful; then
she remembered herself and set
her face in order. There was that
point to be made first.

Jim, big and awkward and gentle,
kissed the baby first—perhaps he
too, was giving Letty her opportunity.

She went close to him; her head
just reached his chest. The
words seemed to stick.

Jim awkwardly patted her
shoulder.

"Letty," he said, at last, his
voice faltering over the last word,
"let's go—home."

And then they all marched
away together—the little woman's
face beautiful now with the
light which stayed. She had let
the "point" go. Through the
awkwardness of Jim, big and
blundering and kind, had worked
a great wisdom—only four words,
but the last one that word laden
with the magic of the ages!

The Gift of Healing.

A physician who had attended
a sick woman, the wife of an
immigrant, through an illness
that lasted from December into
January, in due time sent a bill.
Some months later the husband
came into the doctor's office.

"Mr. Doctor," he said, "dat
bill you sent, he's all right; but
vōne of dem visits you makes
mein wife you makes him on
Gristmas day. You should make
me a present of dat visit."

The doctor says that the
request was so original, so different
from the more usual ways of asking
for a discount, that he did
make the man a present of the
Christmas visit.

At first it seemed to him that
that visit should have been
charged for at double rates, for
it had taken him away from his
Christmas turkey. But the doctor
enjoyed the joke, and made
good use of it.

On every Christmas day since
when he has been called to a
poor patient, he has told the
story of the Christmas-present
visit. Thus he has brought a
laugh into the sick-room. Then
he goes on to explain that the
visit he is now making is to be
a Christmas present, too. So the
doctor has enjoyed his holiday
even when he missed his Christ-
mas dinner.

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FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.

Bonds and Mort- gages,	\$16,006,708.00
Miscellaneous Li- abilities	297,780.84
Bonds and Stocks (market value)	8,907,787.91
Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends)	1,650,609.81
Real Estate	293,545.75
Cash in Banks and Trust Companies	1,950,996.14
Loans to Policy Holders	396,961.21
Other Assets	1,083,648.98
Total	\$19,009,550.82
	Total
	\$19,009,550.82

Liabilities.

Policy Reserve	\$16,006,708.00
Miscellaneous Li- abilities	297,780.84
Bonds and Stocks (market value)	8,907,787.91
Present Value of all Dividend Endow- ment Accumula- tions (Deferred Dividends)	1,650,609.81
Real Estate	293,545.75
Cash in Banks and Trust Companies	1,950,996.14
Loans to Policy 	

his descendants that so long as the earth stood he would not send a flood, and that seed-time and harvest, and cold and heat, and summer and winter should not cease. God's mercy causes him to be lenient to man, the sinful transgressor of His holy laws.

When man transgressed the law of God, God even then in his mercy extended to him a plan by which he might escape the deserved penalty, eternal punishment, and inherit a life of perfection and to the glory of God throughout these countless years of eternity. This promised plan was fulfilled when God sent his only begotten son into this world to bear the sins of men and to suffer and die for them. Man, by accepting this sacrifice, this greatest sacrifice the world has ever known or ever will know, has his sins blotted out and God becomes his father and Jesus Christ his joint-heir in the world to come. And when this life ends he is carried to the New Jerusalem of which John tells us in the 21st chapter of Revelation. The city whose streets are of gold, walls of jasper, and gates of pearl. A city of whose beauty we cannot begin to conceive. A city where God reigns in his glory with the Lamb that was slain.

So we see God first gave man a blessed state of existence and, man having fallen, God still in his mercy gives him a plan by which he can obtain salvation. How readily we should accept this plan and then make each day a continual thanksgiving to him who is so merciful. How we should love him, trust him, and obey him. Obedience to his divine commands should be our pleasure and we should eagerly and willingly grasp every opportunity for proving to the world that we are children of this great

and merciful King, the most high God.

Our influence for good is reduced to the minimum if we allow ourselves to be drawn into worldly and temporal affairs to such an extent that the advancement of God's kingdom on earth becomes of minor importance. The world judges Christians by their lives and the manner in which they treat the work of the God whom they serve. If they find us diligent and ceaseless in our efforts, they are influenced to learn of this Christ and why we are so diligent in work, praise, and love for him. On the other hand if they see us negligent and living the life of the world seemingly they only laugh our faith to scorn. We should be careful then which way our influence leads.

We should ever bear in mind that all we enjoy comes from God and we should give him the praise. It is only fit that our best services should be offered to the God who has given us so much to be thankful for.

This Sunday School Convention is one form of the work of God's people in the advancement of the cause of Christ. How much we should all strive to give our best efforts in this work, from a sense of love as well as duty.

Then let us to the work with renewed strength and energy remembering that one day we shall stand around the great white throne of God and there throughout the ceaseless ages of eternity sing the praises of the Lamb that was slain for the redemption of sinful man.

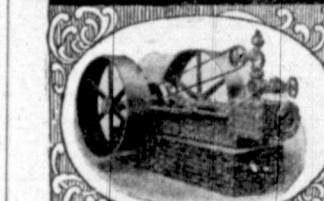
Clara D. Reeves,
McComb, Miss.

So we see God first gave man a blessed state of existence and, man having fallen, God still in his mercy gives him a plan by which he can obtain salvation. How readily we should accept this plan and then make each day a continual thanksgiving to him who is so merciful. How we should love him, trust him, and obey him. Obedience to his divine commands should be our pleasure and we should eagerly and willingly grasp every opportunity for proving to the world that we are children of this great

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THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, MAY 23, 1907.

NEW SERIES VOL. IX, NO. 21.

THE SOUTHERN BAPTIST CONVENTION.

Richmond, Va., May 16, 1907.

With cordiality unsurpassed, Richmond received the hosts in attendance at the fifty-seventh session of the Southern Baptist convention, and each delegate has accepted the unwritten invitation "Make yourself at home."

Within the city's gates today is gathered the greatest convention of the denomination ever assembled in the South, and it is safe to say that not less than 10,000 devout followers of Baptist faith will put forth their best efforts to make the session of the convention here the most memorable in the history of the Southern Baptist denomination.

The purpose of the convention is to carry into effect the benevolent intentions of its constituents in organizing a plan for combining and directing the energies of the entire denomination in the South in one great effort for the propagation of the gospel.

The convention, in carrying out its purpose, simply works for the good of the whole church. It makes no laws, each church being treated as a sovereign body which makes laws for its own government.

Not less than 3,000 persons will assemble in the city auditorium at Linden and Cary streets, tonight, where the opening session of the convention will be held at 8:15 o'clock, when Mayor McCarthy will welcome the multitude, and will extend to them the hospitality of the capital of the Old Dominion.

Immediately following the preliminary address, the work of organization was taken up, and a committee appointed to arrange the future program of the convention which will not adjourn until Monday afternoon.

After the business of tonight's meeting was over, the annual sermon was preached by the Rev. A. J. Dickinson, of Birmingham, Ala.

Educational Conference.

The Southern Baptist Educational conference opened last night at 8:15 o'clock in Grace street Baptist church, with a brilliant address by Dr. W. H. P. Faunce, president of Brown University, Providence, R. I., and continued its sessions this morning.

A large congregation, crowding the main floor and galleries, gave close attention and at the conclusion of the address many of the ministers and delegates congratulated their Northern co-worker upon his effort.

Dr. Faunce had chosen for his subject "The True Education of Men and Women," and his was a plea for the broadest culture.

The discourse consumed about an hour's time, and in conclusion the distinguished divine and educator, expressed regret that he could not remain with his Southern brethren, and further said that he was proud to have been with them. He complimented the Southern Baptists and added that even

now, in Washington, such a gathering of Northern Baptists was in session.

At the conclusion of the address the congregation stood and sang "Onward Christian Soldier," after which the benediction was pronounced and the meeting adjourned.

The trustees of the Southern Baptist Theological Seminary, Louisville, Ky., convened at ten o'clock this morning in Grove Avenue Baptist church. The proceedings were begun when Joshua Levering, of Baltimore, called the body to order. The old officers were re-elected.

The first business transacted was the presentation of the resignation of the Rev. E. C. Dargan, now a professor in the seminary, who has accepted the pastorate of the First Baptist church, Macon, Ga., the same to become effective the first of June.

Much of the business transacted was of a routine nature, such as receiving reports and hearing from committees. The board was in session several hours.

Richmond, Va., May 17.

Delegates in attendance at the Southern Baptist convention assembled in the city auditorium this morning at 9:30 o'clock, when the second session was called to order promptly by H. R. Pollard, first vice-president of the body, acting chairman.

Mr. Pollard, in a few well-chosen remarks, introduced the Rev. Lewis J. Sanger, of California, who spoke briefly along the lines of general mission work, and immediately thereafter reports of the various boards were read by their respective secretaries.

The Rev. R. J. Willingham, corresponding secretary of the foreign mission board, read abstracts from its sixty-second annual report.

The report contains 106 closely typed pages, and is the most exhaustive ever published in the interest of foreign missions by the Southern Baptist Convention. Within the past twenty years the contributions to foreign missions has increased from \$87,830 in the report of 1887 to \$403,111.54 in 1907.

Abstracts from the report of the Sunday school and Bible board were read by Dr. J. M. Frost, corresponding secretary, of Nashville, and showed the remarkable advances which have been made in Baptist Sunday-schools in the South since the first report was published sixteen years ago.

The report contains twenty pages, and shows that there has been an advance of \$14,970.66 in the receipts of this year over those of last, and that the amount actually collected during the past year aggregates \$161,439.08. In 1892 the total collections reported by the Sunday-school board was \$4,081.63.

Abstracts from the sixty-second report of the home mission board, read by Dr. B. D. Gray, corresponding secretary, of Atlanta, shows that the work of the current year was projected on a basis of nearly fifty

per cent. increase, and that the increase in contributions to home missions has been \$52,929.32 in the past year. The total receipts for the year 1906-1907 as set forth in the report are \$231,834.03.

Mr. Elliston, of Virginia, came forward at the close of the reading of the reports, and asked that the Rev. Goode, colored, president of the Virginia Baptist Association, be heard in the interests of that institution.

Rev. Goode was permitted to take the floor, and in a five-minute talk thanked the members of the convention for the interest they had taken in the colored Baptists in the South, and stated that his race would co-operate with the white brethren in carrying the Gospel into all lands.

Dr. Hawthorne.

Chairman Pollard then asked that the congregation join in singing the hymn "Praise God, From Whom All Blessings Flow," and this was followed by a solo, "The Ninety and Nine," sung by Captain Frank W. Cunningham, whose rich, clear voice could be plainly heard throughout the entire building.

"I want to introduce a man who was appointed to address this convention at the Chattanooga convention last year," said Chairman Pollard, resuming his feet. "A man who needs no introduction, but is known to you all as the Rev. J. B. Hawthorne, the peerless preacher of America."

Before Dr. Hawthorne took the floor a few minutes were taken up in allowing persons in the rear of the house to move into the unoccupied seats which had been reserved for the convention delegates.

"I am weak and feeble," said Dr. Hawthorne in starting, "I have been spared by the grace of God to address this body, and while I came here this morning with fear and trembling, I feel stronger now and will do my best to make myself heard."

Dr. Hawthorne chose as his subject "Some Things on Which it Behooves Baptists of This Generation to Put Supreme Emphasis."

As the distinguished orator and preacher progressed the great gathering of Baptists stared as if spellbound, and the expressions of the upturned faces gave evidence of the fact that not one word was being allowed to escape the attentive listeners.

Dr. Hawthorne spoke in a clear, loud voice and while many at the rear complained that they could not hear, this fact was due more to the moving and talking about the hall than to the weakness of the speaker's voice.

As he progressed his voice grew stronger, and when the middle of his discourse was reached he was speaking with the ardor of youth.

"There is no more brilliant orator in our denomination today," exclaimed a Baptist brother seated on the stage immediately in the rear of the speaker.

Several times during the sermon audible "Amen" were heard from those seated near the platform in the audience.

Dr. Hawthorne briefly but clearly outlined the foundations of the Baptist faith, and said: "For everything that is peculiar and distinctive in the faith of Baptists we claim divine origin. There is a warrant for it in the teachings of Jesus Christ, and His apostles."

History of Baptists.

"Close to the middle of the seventeenth century the Anabaptists of England completed the work of restoring primitive Christianity, dropped the name of Anabaptists, and called themselves Baptists," said Dr. Hawthorne.

The first history of the Baptists was written by Crosby in 1732. If this is not a true statement of the origin of our denomination, Crosby's work is a book of myths and not imposition upon human ignorance and credulity.

"We are as teny Protestant as Episcopalian, or Lutherans, or Presbyterians, or Congregationalists. We affiliate with these denominations in maintaining and spreading the vital doctrines of the Gospel. All of us stand against Rome, and standing together we have marvelously diminished her resources and emancipated millions from her despotic rule."

"We differ from other Protestant Christians in that we are vastly more radical than they. We borrow nothing from Rome. Our emancipation is complete, while theirs is only partial. Infant baptism is a feature of Romanism. We repudiate it and practice only the baptism of believers."

"Episcopacy is Romanism. We repudiate it. Our government is a democracy—a government of the membership. The church of Rome has ever sought alliance with the civil power, and the Lutheran church in Germany, the Episcopal church in England, and the Presbyterian church in Scotland have followed her example."

"From the very beginning of our history to the present hour we have held that the State has no religious function, and that any form of governmental patronage of religion, is a palpable violation of the sacred rights of conscience."

Personal Allusion.

In concluding Dr. Hawthorne spoke as follows:

"Will you pardon a brief allusion, as I close the last formal address I shall ever deliver to this body? Yesterday was my birthday. Just seventy years ago I first saw the light of day. Fifty-six years ago I gave my heart to Christ and was buried with him in baptism. Forty-nine years ago, with fear and trembling, and counting myself one of the least of all saints, I entered the Christian ministry. Without the least expectation, I can say that I have not deserved the many tokens of esteem which my brethren have bestowed upon me. I am deeply conscious of the fact that I have not done all that I might have done for the furtherance of the objects for which this convention was organized. I find myself, in my old age, standing far below the ideal to which I have aspired. But unworthy as I have been and am today, I thank God that my Saviour has not forsaken me, and that I can look calmly and even joyfully into the future."

Failing health has compelled me to

retire from the pastorate but as long as my lips can speak I shall continue to proclaim to a spiritually-impoorer world the unsearchable riches of Christ. Brethren sometimes remind me of my palmy days. My quick reply is that my palmy days are not in the past but in the future. The land of the palm is on the other side of the river. I cherish the hope that when the time of my departure is at hand, I shall cross over the inky stream and rest in the shade of those royal trees—God's emblems of strength and triumph."

The afternoon session of the convention was called to order at three o'clock, with H. R. Pollard in the chair, and the meeting was thrown open to the subject of foreign missions.

The reports of the special committees on the report of the foreign mission board were afterwards begun, and the meeting adjourned at six o'clock.

Baptist Women's Missionary Union.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, met on the 16th at 9:30 o'clock in the Second Baptist church, with Miss Fannie E. S. Heck, of North Carolina, president of the union, presiding.

The meeting was opened with devotional exercise conducted by Mrs. W. A. Gwaltney, of Virginia.

Mrs. C. S. Gardner then made a very graceful and interesting address of welcome, which was mainly historical in its tone. She referred to the fact that Richmond was the birthplace of the Woman's Missionary Union, nineteen years ago, and that this is its first visit to this city since that time. The growth and progress of the union having been a triumphant one from its birth.

Mrs. T. C. Carteet, of Indian Territory, replied to Mrs. Gardner with a brief but gracious address, in which she spoke of Richmond as the birthplace of Baptist history.

The address of the president, Miss Fannie E. S. Heck, was then made. Miss Heck gave an exhaustive account of the work of the union in the past year, and traced the history of the union, in brief, from its organization nineteen years ago. She spoke of the wonderful advancement and helpfulness of the union to all branches of church work and said that the past year had been the most successful in its history. She reported \$3,000 increase in this year's Christmas offering, and spoke of the splendid offering made during the week of prayer. Miss Heck said in conclusion: "There remains but two things for the union to accomplish—a greater nearness to God and again in the knowledge and joy of mission study as it applies to all branches of the work."

Devotional exercises—Mrs. T. P. Bell, Georgia.

Introduction of home and foreign missions.

Report of Woman's Missionary Union Literature Department—Mrs. John Eager, Maryland.

Recommendations of foreign mission boards.

Collection for mission schools.

Report of standing committee on Woman's Missionary Training school.

Conference on young woman's work.

Report of committee on young woman's work.

Adjournment.

Mrs. W. C. Lowndes, of Maryland, treasurer, gave a summarized report of the finances of the union, which she stated to be the best in its history, showing the sum of \$154,709.88 contributed, an increase of nearly \$2,000 over last year.

Fifteen minutes were then given up to noonday prayer, and all business laid aside.

Several constitutional amendments, due notice of which were given at the last annual meeting, were passed upon, the most important being that the Woman's Missionary Union was authorized to collect funds for the support of the Missionary Training School in Louisville, Ky., by more than two-thirds majority of the delegates present.

Recommendations from the home mission board were read by the secretary, Mrs. A. C. Johnson, urging the Missionary Union to continued effort.

Various committees were appointed from the delegates for work during this session of the Union, as follows: Committee on plan of work, on obituaries, on resolutions, on literature, on young women's work.

A message of greeting was unanimously sent to Miss Annie W. Armstrong, for eighteen years corresponding secretary of the Woman's Missionary Union. Mrs. W. D. Clupley, of Florida, was requested to deliver the message.

Collections were then taken for home missions, and it was moved by the president that the object of the collections be the "Tichenor Memorial Building Fund."

The sum of \$1,137, which was lacking to complete the fund of \$20,000, was raised in the meeting by the personal contributions of the delegates, and by pledges from the various societies represented. The entire body then rose and sang "Praise God, from Whom All Blessings Flow," and Mrs. Lowndes, of Maryland, gave a brief closing prayer.

The meeting was adjourned until the afternoon session, beginning at 3:30 o'clock, when the following program was carried out:

Devotional exercises—Mrs. T. P. Bell, Georgia.

Introduction of home and foreign missions.

Report of Woman's Missionary Union Literature Department—Mrs. John Eager, Maryland.

Recommendations of foreign mission boards.

Collection for mission schools.

Report of standing committee on Woman's Missionary Training school.

Conference on young woman's work.

Report of committee on young woman's work.

Adjournment.

Young People's Union.

Several hundred delegates from every State in the South attended the second session of the annual convention of the Baptist Young People's Union, an auxiliary to the Southern Baptist work, in the First Baptist church here today, where a number of addresses were made by prominent speakers. The singing was one of the enjoyable features.

President W. W. Hamilton presided and introduced the speakers, after the devotional exercises were concluded. "Training Christian Speech" was the subject of the first address, which was delivered by H. W. Virgin, of Kansas City, Mo. He was followed by the Rev. Dr. J. M. Frost, of Nashville, Tenn., who had something to say concerning

the significance of words used by Christians.

"I think it worth while to use the very word of Jesus," said Dr. Frost. "If He says everlasting, then I want to use it. The little girl who is converted talks in the language of the nursery and it is just as good as your theological talk."

Dr. Frost said some young Christian people are turning Sunday nights into frolics. He said young ladies who take part in such gaieties lack conviction.

George T. Webb of Chicago, the general secretary, delivered an instructive address, his theme being, "A Wider Vision in Young People's Work." He told how William Bell, the telephone inventor, invented the wonderful method of talking by wire as a result of hearing the sound of the old dish pan.

Mr. Webb declared that what has been accomplished by the Young People's Union is insignificant compared with what should be done. He contended that it is the larger vision of the work that is most necessary. He said that everybody should take part in the meetings aside from the singing. He also had a great deal to say concerning the lack of individual responsibility.

At this stage of his address Mr. Webb told the story of a poor woman in London who was an outcast. She had picked up something in one of the streets and had been accosted by a policeman, who handled her roughly. "What have you there?" asked the officer. After shaking the woman, she pulled from her clothing some pieces of glass which she had picked up and said: "I was only thinking of the feet of the little children."

S. E. Tull, of Greenwood, Miss., was the next speaker. His subject was "The Weekly Meeting Union's Opportunity." The address was both thoughtful and eloquent, and made a fine impression on the large, intelligent audience.

The Rev. Dr. Len G. Broughton addressed the delegates at the session last night. Some of his illustrations from mature study in the mountains of Virginia were very striking. The lesson set forth was the real spiritual study of the Word for the conversion of souls.

The program for the afternoon was:

Address—"Young People and Church Fellowship," M. P. Hunt, Louisville, Ky.

Address—"Young People and Missionary Education," T. B. Ray, Richmond, Va.

Reports from the States.

Closing devotional exercises.

The officers who took part in the convention were:

President, W. W. Hamilton; vice-presidents, H. W. Virgin, R. Vandeventer; recording secretary, W. W. Gaines; chairman executive committee, B. A. Dawes; secretary executive committee, Joseph T. Watts, Ashland, Ky.

Among those honored with appointments to preach on Sunday were the following Mississippi preachers: Rev. S. E. Tull, Greenwood; Rev. P. I. Lipsey, Clinton; Rev. E. D. Solomon, McComb; Dr. I. P. Trotter, Hattiesburg.

The convention by resolution made all members of the Womans' Missionary Union delegates to the Southern Baptist Convention, and Mrs. Barcafer, of Missouri, had the distinction of being the first woman delegate to receive the badge.

Dr. Mullins sounded the key note on

the time of \$1,000,000 additional to this fund.

All seem to be of the same opinion. Of this amount Mr. Theodore Harris, of Louisville,

has just given \$60,000.

Mr. Theodore Harris, of Louisville, Ky.,

is a strong advocate for the establishment

of a university in Louisville, and offers to

give in cash \$100,000 for this purpose. This

together with the \$60,000 recently donated to the Seminary endowment rounds the nice

sum of \$160,000 from one man for education.

Of course, as is usual and right, much

of the session of Saturday morning was

given to consideration of the Seminary, but

also a good proportion was devoted to general and higher education. In many places we need more schools and, in almost every place, better schools, in some respects at least.

The Northern Baptists assembled in the city of Washington sent a telegram bearing their greetings to Southern Baptists, in convention at Richmond. The following reply was sent: "The Southern Baptist Convention hails with joyful greeting the Northern Baptist Convention, proffering the hand of fellowship and pledging co-operation in every effort to win our land for Christ."

The acoustics of the auditorium in which the convention met must have been very poor, judging from the many complaints from the auditors. It is always very important to the comfort and efficiency of the convention that this item be looked after.

It is a helpful and inspiring thing to

come together, pray together, and study the Bible together, with such men to lead

as are on the program for the approaching meeting.

I speak from experience and therefore

speak positively. When we peruse our

Bible studies alone we naturally drift into

rutts and I know of no better way to get out

of the rutts than to come in contact with

our equals and superiors in some institute

like the one at Blue Mountain. It is my

candid conviction that every city, village

and country pastor would gain strength by

attending the coming meeting. I am sure

this is true of every one who has reached

no higher plane of usefulness than the

writer has.

The diversion is restful, the association is

broadening, and the studying gives an in-

crease of knowledge. If these lines should

fall under the eye of some good deacon

whose pastor cannot go for lack of funds

let me beg him to see that this difficulty is

removed. The pastor will return to his

work stronger in grace, greater in spiritual

power and more efficient in wielding the

sword of the spirit.

J. W. Lee.

The News Leader, Richmond, gave on its

first page of issue of May 16 good illustrations

of President E. W. Stevens, of the

convention, and Secretary O. F. Gregory.

Dr. Lansing Burrows, the inimitable, is not

in evidence in the picture group. We do

not wish to be understood as holding that

his likeness could not be taken.

Delegates to the convention numbering

about 150 expressed to Dr. J. B. Hawthorne

their high esteem for him, when they pre-

sented him with a beautiful gold-headed

walking stick. Dr. Hawthorne responded, of

course, in appropriate words. This must rave

been to the old pilgrim very refreshing.

The next meeting of the convention will

be held in Hot Springs, Ark.

Dr. H. F. Sproles' declination to serve

The Baptist Record.

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E. WESSON, Stated Contributor.

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Claude N. Lee, Cleveland, O.

Prof. J. B. Aswell, lately elected chan-
cellor of the University of Mississippi, and
has been elected in his stead.

Very much of our space this week is
devoted to Convention matters. We are
sure our readers want to know about the
doings of this great body. But, on this ac-
count, very little else can get into the paper.
We have a large amount of matter on hand,
and will use it as fast as we can.

Mr. Walter H. Walne, of Dallas, Texas, is
the alumnus orator at Baylor University this
year. It is said to be a brilliant young
man with special oratorical gifts. He is a
son of the lamented Dr. T. J. Walne, whom
all Mississippians knew and loved. He is a
brother of Rev. E. N. Walne, a missionary
to Japan.

Rev. W. J. Mahoney, pastor of the Val-
ence Street Baptist church, New Orleans,
spent several hours with us one day last
week. He brings good tidings from the
Crescent City, as to Baptist affairs. The
recent evangelistic efforts there did the
cause much good, and the outlook is more
hopeful in this great Catholic city. Let
earnest prayer be made for those who are
"toiling" in the Master's work.

On last Lord's day Bro. Willie McGehee,
a ministerial student at Mississippi College,
preached his first sermon. He was with
Bro. J. L. Price at Moak's Creek church. It
was a fair effort and the sermon was well
received. He discussed our Lord's tem-
ptation. Next Sunday this young brother
expects to preach at Mt. Olive in Amite
county. After the sermon at Moak's Creek

THE BAPTIST RECORD.

May 23, 1907.

a collection of \$16.75 was taken for the
famine sufferers of China and Russia. May
the Lord bless all his young servants.

We note with sorrow the death of Hon.
H. C. McCabe, of Vicksburg, which occurred
at his residence early on the morning of
the 20th. For some time his health has
been precarious. He was a member of the
First Baptist church, Vicksburg, and an
attorney of distinction.

A movement known as the Laymen's
Movement has been incubating among some
of our Baptist laymen for several months.
It is a movement intended to generate more
interest and activity among our Baptist
laymen, with special reference to foreign
missions. It seems to have gained consid-
erable prominence and accentuation at the
Convention. Ex-Governor Northern, of At-
lanta, and Joshua Levering, of Baltimore,
are two of its advocates.

The Mississippi Press Association met in
this city on the 21st and was in session
three days. It was well-attended and the in-
terest good. Hon. H. M. Quin of this city
made the address of welcome in felicitous
style. The response was given by L. T.
Carlisle, president of the Association, West
Point. It was a good address, and received
with applause. There was just one weak
point in it, and that was simply a question
of information, involving no malice or
aforethought. He spoke of the papers of
the city, naming The Clarion-Ledger and
The Daily News, not mentioning The Bap-
tist Record at all. But he did not know,
and we do not hold the matter against him,
as we will try to wag along somehow.

He gave Jackson great praise for what
has been accomplished in our fight against
the open saloon and the saloon in hiding.

Receipts of Convention Board March and April.

	S. M.	H. M.	F. M.
Verona	\$ 50.00	\$ 50.00	
Okolona		10.00	
Nettleton	13.50	13.50	
Aberdeen		100.00	
Pleasant Grove		6.85	
Shiloh		5.20	
Amory	55.50	55.50	
Central Grove		12.15	
Bogue Chitto Association:			
Topisaw	47.30		
East McComb	42.00		
Moak's Creek	30.50		
McComb City 1st.	60.50	60.51	
Montgomery		5.45	
Silver Creek	8.00	16.00	
Providence	10.00	13.50	
Summit	89.00	89.50	
Osyka	15.50		
Tylertown	40.00	6.50	
McGee's Creek		20.50	
Tangipahoa	11.35		
Mt. Zion	8.25	8.00	16.00
South McComb	7.50	5.60	
C. S. Curtis	1.00		
Johnston Station	2.00	1.95	
Calhoun Association:			
Pittsboro	5.00	5.00	
Carey Association:			
Roxie	6.20	8.80	9.35
Gloster		103.00	
Natchez	95.75	92.15	
Zion Hill		10.65	
Hamburg	35.00	35.00	
Rosette		.50	
Holiness		.50	

Buckatuna 10.35
Waynesboro 9.00 50.00
Hiwanee 26.85
Shubuta 18.25 38.61
Soulinlove 4.05
Pachuta 7.65 2.00
Mt. Rose 1.36
DeSoto60
Harmony 12.05 12.30
Knights Valley 3.80 3.80

May 23, 1907.

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THE BAPTIST RECORD.

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Knoxville	6.00	6.85	Pleasant Grove	3.70	3.70	Carthage	10.00	10.00	Little Bahala	15.00
Choctaw Association:			Clear Creek	1.00	1.00	Hopewell Association:			Fair River	51.80
Friendship	2.50		Quitman	11.75	6.50	Forest	13.41		Heucks Retreat	29.65
Chickasaw Association:			Stonewall	25.43	26.00	Pleasant Ridge	.80		Clear Branch	20.00
Cherry Creek	24.25		Fairfield	3.00		Mt. Olivet	.50		Liberty Assn	19.50
Mt. Pleasant	14.32	32.54	Meridian 41st Ave	20.00	6.58	Hillsboro	1.60	1.00	Central Ridge	4.65
Philadelphia	3.75	3.75	Coldwater Association:			Cross Roads			Mississippi Association:	
New Albany	117.80	453.35	Ebenezer			Ridge	3.50		New Providence	3.20
Oak Grove	2.00	6.00	Oak Grove			Liberty	5.00		Zion	3.20
Chester Association:			Sardis	2.45	11.00	Eudora	10.00		Providence	11.75
Bear Creek			Senatobia			Pleasant Grove			Bethlehem	5.00
Ackerman			Hernando	46.75	17.00	Morton			Berwick	8.00
Sturgis	7.25		Como	5.00	5.00	Mrs. Williams	1.00		W. Olive	14.15
Mt. Moriah	7.00	4.00	Kosciusko Association:			Kosciusko			Oxford	23.05
Pleasant Ridge			Ebenezer			Liberty	11.25			25.00
Fentress			Oak Grove			East Fork				110.00
Bethlehem			Sardis			Robinson				32.00
Bluff Springs	7.10		Senatobia			Hopewell				10.00
Harmony			Hernando			Bluff Springs				15.00
French Camp			Como	5.00	5.00	Pleasant Ridge				208.45
Mrs. Hearon	.50	.50	Kosciusko			Galilee				250.60
Poplar Creek			Liberty			Beauregard				
McCool	32.62	31.85	Eudora			W. F. Farnham				
Central Association:			Pleasant Grove			W. W. Echols				
Brandon	50.00	117.00	Bluff Springs			Columbus Association:				
Hebron	17.02		Holy Springs			Columbus	81.00	76.05		
Jackson 1st	451.20	882.00	Shiloh			Starkville	5.00	300.00		
Terry			Shiloh			Pheba	5.00			
Salem	7.00		West Point	145.00	130.00	West Point	144.97			
Mt. Pisgah	8.00	17.00	14.50			West Point	145.00			
Jackson 2nd	200.00	210.00	15.00			West Point	145.00			
Griffith Memorial	16.00	16.00	16.00			West Point	145.00			
Beaulah	30.00	30.00	16.00			West Point	145.00			
Chapel Hill	23.00	20.00	16.00			West Point	145.00			
Antioch	256.17	586.20	16.00			West Point	145.00			
Clinton			16.00			West Point	145.00			
Yazoo City			16.00			West Point	145.00			
Reagerton			16.00			West Point	145.00			
Vicksburg Calvary	32.00	30.00	16.00			West Point	145.00			
New Hope	13.00		16.00			West Point	145.00</			

Serious Troubles.

By J. R.

Life has serious troubles. It do not mean that one could go through life with a long face. We should meet our fellow men with a smile and a word of good cheer. But there are serious questions that come to one and a half solution.

1. Sin. Sin is a serious question. Sin is the violation of law. It is the violation of God's law. It is the violation of the laws of the land. There is no condition in life so serious as when one stands condemned in the sight of God. "The soul that sinneth, it shall die," says the law. And yet, many people treat it as a thing of small importance. The law says, "Thou shalt not steal," and yet many are who steal their way through life. It is just as wrong to steal your way on the road train as it is to steal a man's purse from the bank, or to steal from widows and orphans. Yet many people think of it as a thing of small matter.

The law says, "Thou shalt not kill," and yet the world is full of murderers. Men, crazed with strong drink, their reason dethroned, murder their wives and children, and destroy forever what may have been at one time a happy home. There are thousands of people today who have no regard for human life. They care no more for the life of their fellowman than they do the life of the serpent that crawls under their feet. They have no regard for their fellowmen, for they are veritable demons on legs. The police that some men carry in their hearts would make a demon stand on its hind legs. It has always been a serious thought in my mind that when a man wilfully kills with premeditation, takes the life of a fellow man, that there is always standing by some lawyer who is willing to sell his own soul, and for a sufficient amount of gold and silver do all in his power to roll the wheels of justice and set the murderer free. It is enough to make the heart of Christendom run cold and the very throne of Infinite Justice to tremble and for the moment to seem insecure. A great criminal lawyer said not long since when the man had returned with a verdict "not guilty," "We are proud of you, boys." Proud of them for what? A cold-blooded murderer had been set free. The man who had been killed, the family who had been made miserable, and the home that had been ruined forever, was of no importance to him. Not that he cared so much for the man who had committed the crime, but his own soul had been well filled, and what did he care for the peace, others? With blood and his own hands stained with "conscience seared as a hot iron," it gave him little or no concern that one such had been acquitted.

2. Salvation. The salvation of the lost is one of the most serious questions in all the world of God. To us, the language of Paul we should "comfort those who are under bonds as though we were bound with them." Like Jesus, we should have compassion on those who are lost and seek to lead them into a knowledge of the truth. The most miserable man on earth is the man that is lost when he has been made conscious of his condition. We should pray for him and speak a kind word to him and let him know that deep in our hearts we love him and want him to be saved from the dominion of sin. We shall always feel

grateful to those that led us to Christ. In our troubles when we did not know what to do they came and told us of "Him who layed us and washed us from our sins in His own blood, and made us Kings and Priests unto God."

If we could fully realize what it means to be lost we could find no peace nor rest until we had made an effort to save those who are without Christ. May God help those who read these words and give to them a great passion for the souls of the lost. May we believe with the Prophet, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

In our judgment a better day for Virginia Baptists has not been put in than the day, when Dr. Pitt and the committee on arranging for launching and operating a new Baptist paper for Virginia, agreed upon terms for staying the launching of the new paper at least for one year. It was a good day for the Religious Herald, a better day for Virginia Baptist and the best day for the brethren who were to be the promoters and operators of the new paper. To an outsider Virginia Baptists are doing well under the wise and able conduct of the old Herald. The new arrangement would have been fraught with entirely too much risk for the possible good that might have resulted. And the idea of reducing the price of a State paper, or of reducing the price of any manufactured article, in the face of great advances in the cost of living, of white paper and labor is not to be entertained for a moment, though there is a clamor for low-priced papers. The risk of failing would be too great.

Church News

Rev. I. A. Hailey, pastor of the Fifteenth Avenue church, Meridian, has just closed a fine meeting of three weeks' duration, in which he did all the preaching except one sermon, which was preached by Dr. Hackett. Twenty-five were baptized, five received by letter, and the church greatly revived and strengthened. This church seems to be well equipped with up-to-date agencies. A good and growing Sunday School, with an active teachers' meeting, a ladies' missionary society, with a young ladies' auxiliary, and the only Sunbeam Society in the city. In five months the church has made fine growth in liberality and received 53 members.

Pastor Mahaffey has just closed a very satisfactory meeting of ten days at Coffeeville. Rev. R. A. Kimbrough, of Tupelo, did the preaching and Bro. Walter Hunter conducted the singing, both rendering valuable services. There were 21 additions to the church, 15 by baptism. Three who confessed Christ did not unite with the church. On the last day of the meeting the church ordered Pastor Mahaffey to get ready and go to Richmond at their expense. Sensible and liberal church. They propose to help their pastor to be the most possible to them and the cause.

A Modest Alien.

I mean Dr. Edward Stubblefield of Oxford. Notwithstanding the work at Oxford of this modest man has been little short of phenomenal yet very little has "leaked out" about it. He seems to have been too busy "to sound a trumpet before him," and it has all been done so quietly that his mem-

May 23, 1907.

May 23, 1907.

A FORTUNE TO THOSE WHO INVEST NOW.

The EMPIRE MACHINE COMPANY now being organized as a corporation to manufacture Concrete Block Machines, Concrete Brick Machines, Concrete Mixers and Concrete Sidewalk Machines, Capital stock \$300,000.00, temporary price of shares \$25.00 each, par value \$100.00, offers investors an unusual opportunity to make money. We want one reliable person in each county in the United States to take stock in this corporation, which will pay from 50 to 100 per cent per annum on investment. This is the first opportunity the public has ever had in participating in a business of this kind. A few hundred dollars invested now will make you independent for life. Unless you are prepared to invest not less than \$100.00, or more than \$1,000.00, this proposition will not interest you. Our machines are fully protected by United States and Foreign Patents. They are already on the market and the demand is increasing so rapidly we must have more capital to handle the business. Concrete has long been recognized as the building material of the future. Its development as such is becoming a necessity; that some new material is needed is proven by the diminishing supply of wood, practically all of which, it is estimated, will be cut in twenty years. Increased cost of brick, because of higher priced fuel in burning, and the advance cost entering into its manufacture, the constant repairs and increased value of buildings of these materials are large elements that have made the necessity of a new building material urgent. Wooden buildings have practically a short life of usefulness, and buildings of brick, although they have a longer life, are subject to weather conditions and will eventually disintegrate. Concrete, on the contrary, when subject to the same conditions, becomes stronger as time goes on. Within a few years all of the houses built in this country will be made of Concrete.

Omission.

Did you ever go back along the path
That had been your way through life,
But that you thought of wrongs you did,
And how oft you'd stirred up strife?
How unkind words and frowning looks
You'd given day by day;
How stumbling blocks and rugged paths,
You'd placed in some one's way?

And did it ever occur to you
That at life's setting sun—
When you are called to answer for
The many wrongs you've done—
That there is yet another list,
Yes, quite a lengthy one—
And it's a record of the things
That you have left undone?

When through some way, you know not why,
That God has given you—
A costly home, a life of ease,
And blessings, not a few;
Is it the way to show to Him
You glorify His Son,
By living on for self alone,
And leaving much undone?

Did some poor son of Toil ev'r come,
Worn out with burdens laid,
Upon a form bent over with years,
To ask of you for aid?
And did you do the best you could
For this poor weary one?
If not, you'll answer some sad day
For what you left undone.

The God we serve requires of us,
To aid the weaker brother.
Don't pass him by and think that he
Will get aid from another.
And don't forget when summing up—
The many wrongs you've done,
That there's that record you must face
Of things you've left undone.

Kate Vanessa Robbins,
Memphis, Tenn.

126.

380

A Doctor in the Family.

Royaline Oil answers so many useful purposes in the home that many have said it is like having a doctor in the family. Accidents will happen. Royaline never fails to meet the emergency. In cases of hurts, cuts, burns, sprains, bruises; cramps, diarrhoea etc., there is nothing that can equal it. It is cash on the spot every time or your money back. It has been sold on guarantee for fifteen years. NOT one bottle has ever been returned. It never fails to please. Try it, and you will use nothing else. 25c, 50c. For sale by druggists and dealers.

ROYALINE MEDICINE CO., Ltd. NEW ORLEANS.

Why do you scratch? Royaline Tetter Ointment will stop that itching or your money back 50c by mail if your dealer cannot supply you.

Great Summer Discount

Call, write, or phone for CATALOGUE and full particulars. Special SUMMER DISCOUNT NOW ON. POSITIONS secured or MONEY BACK

DRAUGHON'S PRACTICAL BUSINESS COLLEGES

28 Colleges. 18 years' success. Address JNO. F. DRAUGHON, President JACKSON, Memphis, Nashville, Shreveport, Little Rock, St. Louis, or Dallas

"Sanity in Missions."

On another page will be found our Convention Board's report for March and April. While these figures represent the work for two months of the fiscal year only, it is a fact that they set forth about what one-half of our churches give for missions during the whole conventional year.

Comparing these figures with similar figures for last year, at a glance even, one can see that more and more, the churches are displaying more "sanity in missions." The number of churches that have this year divided their contributions more evenly between the Home and Foreign Boards has greatly increased; and still there are many churches, as those parallel columns will show, that can see nothing much of value in a lost world, unless an ocean rolls between that part of the world and themselves. The exhibit here is for only two months; but look down the columns and you will see just about how the figures run for twelve months.

Last year, the Foreign Mission Board came out with about a \$20,000 debt; this year the Home Board comes out with a \$7,000 debt. Now, if a few more of our churches had stressed Home Missions, as they did Foreign Missions, there would have been no debt in either Board. How that would have set things agoing at Richmond! The happiest pastor at Richmond, will be that pastor, who urged his church, or churches, to do the utmost possible for both our great Boards.

W. P. PRICE

There is nothing more dainty for a picnic or luncheon than Argo Red Salmon sandwiches or salad. The Cook Book tells you how to prepare them. Ask your grocer.

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of youth. Endorsed by
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ladies. 50c, \$1.00, by
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NATIONAL TOILET COMPANY, Paris, Tenn.



WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE

Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

True Gladness.

Be glad when the flowers have faded?

Be glad when the trees are bare?
When the fog lies thick on the field and moors,

And the frost is in the air?
When all around is a desert,

And the clouds obscure the light,
When there are no songs for the darkest days,

Nor stars for the longest nights?

Ah, yes, for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,

Not in the loves of the earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day

When the heart is glad in Him.
—Christian Work.

After Nineteen Years.

When Woman's Missionary Union convenes in the city of Richmond, Va., May 16, 1907, just nineteen years will have elapsed since its organization. The Southern Baptist Convention was holding its session in that historic city. Many prominent Christian workers had felt the need of organization in conducting woman's work in the various Southern States. There were some missionary societies in all these States and every year when the brethren assembled, there was an effort made by earnest women to encourage each other in their work. But up to this time, no definite steps had been taken.

Miss McIntosh, of South Carolina, now Mrs. T. P. Bell, and Miss Annie W. Armstrong, of Maryland, were Woman's Missionary Union's first officers. In that first meeting, nineteen years ago, twelve States were represented by thirty-two delegates; there was much enthusiasm, which did not spread itself in mere words—officers and members went home to kindle the fire in many other hearts, and by the blessing of God, the Baptist women of the South have been able to render substantial aid to their brethren, in carrying on the Lord's work, both at home and abroad.

As these years have come and gone woman's work for missions has made steady advance, and a grand total of more than a million dollars has been added to God's treasury, through their efforts.

The first year's work, 1889, showed a contribution of nearly thirty-one thousand dollars.

Last year, 1906, Woman's Missionary Union reported about one hundred and fifty thousand dollars.

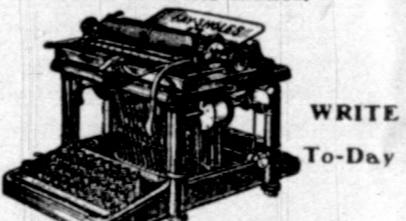
In 1878, ten years before the foundation of the Union, the Foreign Mission Board took the first step toward the organization of woman's work in the various States within its bounds. A committee of Christian women was appointed for each State, having as its duty the formation of missionary societies and the dissemination of literature, looking to the awakening of missionary zeal. In our own State, the central committee had its first home at Oxford, Mrs. J. L. Johnson being president and Mrs. A. J. Quinche secretary, a majority of the other members being residents of that city.

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The sufferer, in the first stages of catarrh, can secure a 25% state of easiness by frequent use of this handkerchief; but that dreadful "drooping-down" into the breast finally sets in, and the patient is absolutely helpless; for it often takes 2 to 3 weeks to remove the mucus as the wind carries it away. Then the patient is helpless, and discharge is quickly relieved by PORTER'S CATARRH-O.

A single box will cure all discharges, either outward through the eyes or inward into the throat. It simply relieves all sneezing, Hay Fever, and colds in the head. Contains no opium or narcotics. It is simply simple and curative. Send stamp and a 25 cent envelope to your dealer, PORTER'S MEDICINE CO., Paris, Tenn.

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E. T. CHAMBERS,
State Agent,
P. O. Box, 485, Jackson, Miss.

May 23, 1907.

THE BAPTIST RECORD.

11

A Wonderful Record
for
An Educational Institution.

Much is being said and written about the tidal wave of prosperity that has swept over this country during the past few years. That we have had an era of great prosperity throughout the country during the past decade is confessed by even the confirmed croaker. Businesses of almost every line are experiencing a period of unparalleled prosperity.

But of all the successes that have been recorded during these prosperous times, few companies have excelled the record that has been made by Draughon's Practical Business College Company. This company at present owns and operates a chain of twenty-eight business colleges located in sixteen of our Southern and Western States. Eighteen years ago, Prof. Jno. F. Draughon established the first one of these colleges, beginning business with a capital of only \$60; today the company, of which he is President and majority stockholder, is capitalized at \$300,000.00, of which more than \$250,000.00 is paid up. The Board of Directors of this company recently met and declared a 20 per cent dividend which has already been paid, and in addition purchased a \$16,000.00 lot in Nashville, Tenn., on which the company will soon erect for its home office a six-story building at a cost approximating \$50,000.00.

Of all the great men, there was none superior to Dr. B. H. Carroll, of Texas. Just to look on the person of this grand old man is he would appear on the stage, with his snow white beard reaching his waist would fill one with reverential awe. Listening to him he would lecture to us preachers on "The Kind of Preaching It Takes to Convict Sinners," would make one anxious to go to his congregation and preach it to them.

Great Summer Discount. While it is, doubtless, a fact that an investment in a scholarship at the regular rates in any one of the twenty-eight colleges owned and operated by Draughon's Practical Business College Company pays every worthy student a large annual dividend for the rest of his life; and, while thousands of students have enrolled in these colleges during the past twelve months at the regular rates, the company has decided, in view of the liberal patronage received by the company during the past twelve months, to give its patrons an opportunity to share in the regular profits by allowing them a Special Summer Discount.

Time and space forbids that I try to mention all the features of the encampment work, the song service, sunrise prayer meeting, etc. To sum it all up, it was the grandest meeting of my life for information, edification, and spiritual upbuilding, and you, brother country preacher cannot afford to miss the coming encampment and conference.

I verily believe that if a few hundred of the country preachers would attend these meetings each year that it would be a means of saving hundreds of precious souls and the spiritual upbuilding of the churches.

A word to the churches (country churches, for town and city churches are already doing their duty along this line). It is your imperative duty to send your pastors to the meetings, make up a purse sufficient to pay their expenses (which you will find to be a moderate amount at Blue Mountain and at the same time the fare second to none) and see that they go if possible for them to do so. Let him return filled

with the spirit of evangelism to hold his protracted meetings and see the results.

Brethren, should our churches fail to do this, take of your own means, as I did last year and expect to do so again, go and spend the ten days and believe me you will never regret the time or ex-

pense, for I have before me now a partial list of the great men that will render service this year and they are as strong as the world can afford.

Fraternally,
T. H. Moody,
Hohenlinden, Miss.

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Your dairy will not be complete without a red cedar churn as your kitchen will not be well fitted without a red cedar bucket. They will never wear out if properly cared for. If your dealer does not carry brass bound red cedar ware made by The Prewitt-Spurr Mfg. Co., Nashville, Tenn., write to them for catalogue. They manufacture packing pails for all purposes, well buckets, and churns.

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The Home.

Hope.

"Optimism is the faith that leads to achievement. Nothing can be done without hope."—Helen Keller.

"Pessimism leads to weakness; optimism leads to power."—W. James.

"Hold on, hope hard in the subtle thing. That's spirit."—Robt. Browning.

They Met and Are Satisfied.

They meet tonight, the one who closed his eyes
Unto the pain forever and the woe,
And one who found the mansion in the skies
In all their splendor long, long years ago.

What will they say when first their eyes shall meet?

Or will a silence take the place of words,
As only saints can know how strangely sweet.

A rapture such as only heaven affords!

Will she who went before ask first for those
Left far behind, those whom she loved so well?

Or will the other new to heaven's repose,
Question of all its meaning—who can tell?

And will they wander where the flowers are deep
Beneath their feet in pasture's green,
Where fadeless blossoms o'er the hillsides creep,
And where no piercing thorns are ever seen?

One went so long ago and one to-night
Took the long journey far across the tide:

This only do I know, they meet tonight,
And meeting, both, I know, are satisfied.

Dots From Antioch.

China's cheapest book is the New Testament in Chinese, published by the British and Foreign Bible Society. It costs fourpence to print and is sold at twopence. Copies in all the great Indian languages cost one penny (two cents) to print, and they are sold in India at one farthing (half a cent). The Bible is now the cheapest book in the world.

Love and Duty.

Every true man has the sense of duty impelling him to many things which otherwise he might leave undone, because they happen to be distasteful or difficult. Duty in such cases is only another word for conscience, the eternal must that sweeps through a man's

soul, and drives him over the path of service, pleasant or unpleasant. Yet no one could love a man who does things simply because it is his duty to do them. It may be, and is, a father's duty to provide for his children, but no one admires him if he does things just because he must. It may be the duty of some men to preach the gospel, but they deserve little sympathy if they preach simply because it is their duty. There is a greater force than duty at work in human hearts. Duty is not lessened when other force, love, assumes control, determines the motive, and furnishes the real power. Love is the greatest thing in the world for no other reason than that the soul of it is unselfishness. It works not because it must, but because it delights in work. There is a vital difference between duty and love; duty does just as much as it ought to do—and often does no more. Love does as much as it can, and sometimes does more than it ought to do. This truth makes the gospel a great love story. God loves, Christ loves, Christ gives himself; there is no duty that he must perform, there is great love that he comes to fulfill. While love is the greatest power in the world, it is peculiarly weak at the point where men choose to receive it or reject it. For love never forces itself—anywhere. "Behold I stand at the door and knock." God might break down the door, and force a man into heaven—perhaps; but in the moment that he forces man into heaven in that moment heaven would be hell—to the forced man. It is one's duty to love God; but until one loves to love God, he comes far short of the divine expectation. And that which is so true in the greater realm, is true in the ordinary affairs of men. Duty makes hard faces, and sometimes harder hearts, and often makes Pharisees. But love brings in the sunlight of heaven, because love is the voluntary uprising of the heart toward God and men.

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The Genesee Pure Food Co., Le Roy, N. Y.

love of it, and a desire to help those by whom she is surrounded.

Mrs. Carrie Cotton deserves special mention also for willing aid rendered and interest shown.

The larger girls recited most beautifully, but the "little tots" touched the feelings and thrilled the soul. Oh how sweet it was to see them giving their tribute of praise to the dear Saviour who said, "Suffer the children to come under me."

Four young girls sang most touchingly, "Little hands to work for Jesus," and as they trilled the precious words, every ear was listening and imbibing the melody that ascended like incense to Heaven's blue.

Miss Hattie Alverson sang, "Some time some where," and as the thoughts lingered in our souls, Faith rose sublime and we felt it was indeed true that God could and would answer prayer.

Mrs. Fannie Dudley played the organ while the choir rendered several inspiring songs that caused the air to vibrate with the music, and doubtless the echoes reached the Master.

The remembrance of the day will abide with us like some lovely picture that is stamped upon the mind in "colors de rose," and tipped with the brightness that comes straight from the throne of God.

Mrs. E. C. Bolls.

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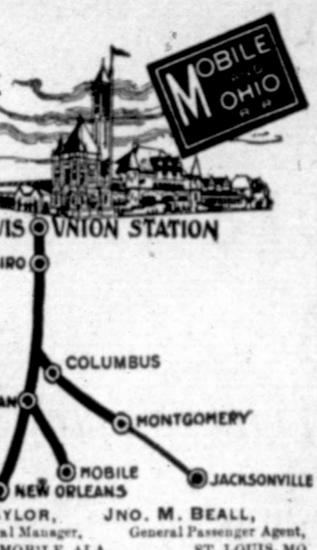
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The Danger of Summer Separations.

Long Summer separations between husband and wife are unwise temporary divorces that often leave a long trail of sorrow, grief and misunderstanding. They do not actually wreck home and happiness, but they are an unnecessary risk, like "rocking a boat," a foolish experiment that may overturn and swamp it.

When one member of the home firm takes a long solitaire vacation and the other stays at home in loneliness, Cupid, though blind, sees trouble ahead. With two who love each other the temporary separation may be the thin edge of the wedge of a permanent growing apart. These solo vacations force each into a new environment in which the other has no part; they lessen the sweetness of mutual dependence; they break the continuity of loving conference and constant confidence; they make it easier for each to face life's problems alone instead of hand-in-hand.

The regular annual exodus of the wife, because she has a restless desire to get away somewhere, because she has friends who insist on her accompanying them, or because she fears the neighbors will think she cannot afford to go away—these are the forms of voluntary separation for weeks and months that are dangerous and sometimes even prove a short cut from matrimony to alimony.

The theory that husband and wife should be separated occasionally so that they may appreciate each other the more is a dangerous doctrine. Vacations

with each other may be new miniature honeymoons, bringing renewed love to both, but long vacations from each other are what the insurance companies term "extra-hazardous risks."—William George Jordan in the June Delineator.

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One six room house and lot, size 235x300, and good servant house, good orchard, lights and water, 1 blk. from depot in town of Clinton, Miss., in easy reach of both colleges and public school. Apply to Nola White, Nola, Miss., or Mrs. Lizzie White, Clinton, Miss.

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KROM SOAP COMPANY,
620 Grand Bldg., Atlanta, Georgia.

FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.

Bonds and Mortgag \$16,906,708.00

Bonds and Stocks (market value) 8,907,787.91

Real Estate 1,650,609.81

Cash in Banks and Trust Companies 293,545.75

Loans to Policy Holders 1,950,996.14

Other Assets 396,961.21

Total \$19,009,550.82

Total \$19,009,550.82

Liabilities.

Policy Reserve \$16,906,708.00

Miscellaneous Liabilities 297,780.84

Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00

Cash in Banks and Trust Companies 293,545.75

Loans to Policy Holders 1,950,996.14

Reserve to provide for all other Contingencies 1,083,648.98

Total \$19,009,550.82

Total \$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with

FLYING COLORS

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF
MATTHEW HENRY'S
COMMENTARY
OF THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS

Prefatory Notes by REV. JOHN A. BROADUS, D.D., LL.D.

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Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

Spurgeon: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is usually plain, quaint, and full of pathos; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vastly store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

Doddridge: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

Bickersteth: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

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